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University of Leiden / The Netherlands

Harry Stroomer

An Anthology of Tashelhiyt Berber Folktales
(South Morocco)



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PREFACE

In this book I present a selection of Tashelhiyt Berber folktales from various published sources. I retranscribed them in a homogeneous, phonologically and morphologically oriented transcription and translated them as close to the Berber original as English usage permits. In this way I hope to provide students of Tashelhiyt Berber with an accurately transcribed basic textcollection that can be used for linguistic analysis. These folktale texts may therefore, in my view, be used with profit in courses on Tashelhiyt Berber, certainly when the reader has already acquired a basic knowledge of Tashelhiyt Berber phonology, morphology, syntax and lexicon.

A second goal of this book is to present an overview of folktale genres found in the Tashelhiyt Berber region. I hope that this book will find its way to students of Moroccan oral literature as well.

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I received warm support from many of my colleagues in the Department of Languages and Cultures of the Islamic Middle East of Leiden University. Among them I like to mention Nico van den Boogert, Leon Buskens, Ronald Kon, Remke Kruk, Maarten Kossmann and Willem Stoetzer.

I am also indebted to my students Patricia Casse, Judith Hoogmoed, Robert Kerr and Saïda Khebbazi, who in my Tashelhiyt Berber classes, went through some of the texts with me, making corrections and suggestions for additional notes.

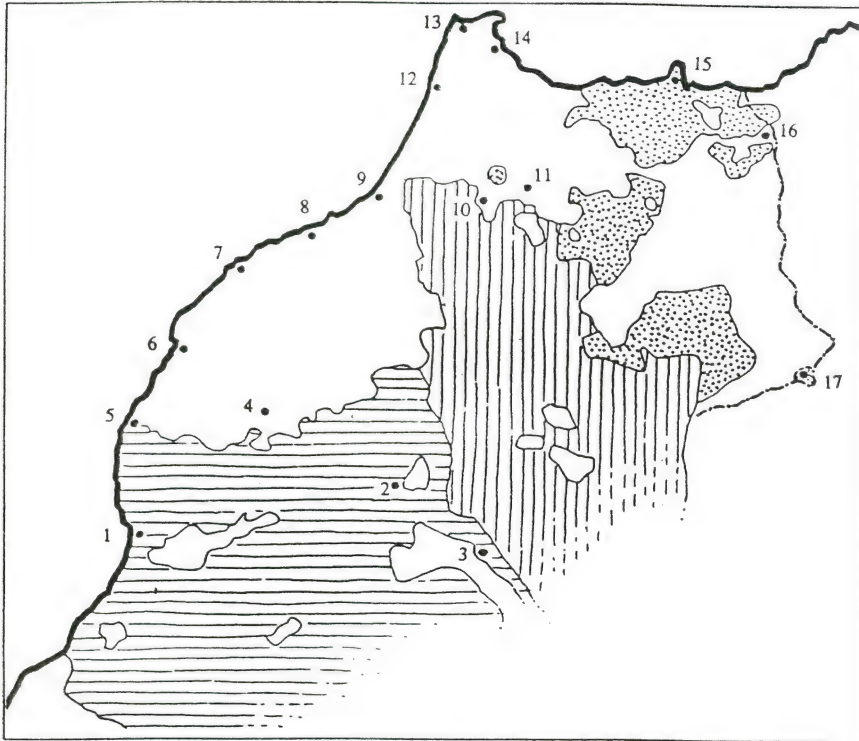
In particular I wish to express my gratitude to my friend and colleague Mohammad Saadouni (Amsterdam / Taznakhte) for his patience with my questions and for his unfailing cooperation.

I am indebted to Robert Kerr who corrected my English translations.

Of course, I retain all responsibility for flaws and inaccuracies in this work.

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MAP 1: The languages of Morocco



Based on the map by G. Colin in E. Lévi-Provençal (ed.), *Initiation au Maroc*, 3rd ed. Rabat 1945, p. 203.



Sous Berber



dialects of the Middle Atlas



Zenatic dialects



Arabic dialects

- 1 Agadir
- 2 Ouarzazate
- 3 Zagora
- 4 Marrakech
- 5 Essaouira (Mogador)
- 6 Safi
- 7 El Djedida (Mazagan)
- 8 Casablanca
- 9 Rabat
- 10 Meknès
- 11 Fès
- 12 Larache
- 13 Tangier
- 14 Tétouan
- 15 Nador
- 16 Oujda
- 17 Figuig

INTRODUCTION

1 Berber languages

In Morocco, Berber is spoken in the Rif, in the Middle Atlas and in the High Atlas, the Sous plains and the Anti-Atlas, by 40 % of the Moroccan population. In Algeria, Berber languages are spoken in Kabylia, in the Aurès mountains and in the Mزاب areas, in total 25 % of the Algerian population. Tuareg Berber is spoken in southern Algeria, in Mali, Niger and Burkina Faso. Smaller groups of berberophones live in Tunisia (among others on the island of Djerba), Lybia (Jebel Nefousa and various Saharan towns) and Egypt (Siwa).

Berber immigrant communities of various origins are settled in France, Belgium, The Netherlands, Germany and Israel. Of all Berber languages Tashelhiyt Berber is the one with the highest (estimated) number of speakers: some 6 to 8 million.

2 Tashelhiyt Berber

Tashelhiyt Berber is spoken in southern Morocco. Map 2 gives the outlines of the Tashelhiyt Berber linguistic domain and the former tribal territories. It shows that the limit in the west is the Atlantic Ocean. To the north, the limit is formed by the northern slopes of the High-Atlas, in the south by the southern slopes of the Anti-Atlas; these delimitations are relatively clear. The eastern limit, however, is problematical, because of the linguistically smooth transition of Tashelhiyt Berber into Southern Middle-Atlas Berber. It is in some cases difficult to say whether a dialect belongs to Southern Middle Atlas Berber or to Tashelhiyt Berber. Following the eastern limit from north to south: I consider the region indicated on the map as *Glaoua-Nord*, *Glaoua-Sud* and *Rhoujdama* as Tashelhiyt Berber, but *Ftouaka* as Middle Atlas Berber. Further down, I consider the *Ait Zineb-Ouarzazate-Ait Saoun* (traditionally belonging to the old *Ait Ouaouzguite* confederation) as Tashelhiyt Berber, whereas their neighbours *Ait Ougrou* (traditionally belonging to the old *Imerhrane* confederation) belong to Southern Middle Atlas Berber. Again more to the south: the Tlile speak Tashelhiyt Berber, the Ait Atta are known to be speakers of a Southern Middle Atlas dialect.

Many Tashelhiyt Berber speakers left their original domain and migrated at some stage in history to Moroccan cities, especially to Casablanca. In more recent generations many of them migrated to European countries, especially to France and from the early seventies onwards also to Germany, Belgium and The Netherlands.

3 About the texts

3.1 Transcription and translation

The texts selected for this anthology were published over a period of some hundred and fifty years and were made in various kinds of transcriptions. The 19th century transcriptions of de Slane, Rochemonteix and Stumme depended on versions written with Arabic characters and show a comparable set of inadequacies such as the lack or inconsistency in indicating velarisation and tenseness of consonants, overrepresentation of the schwa by various vowelsigns, and pre-word vowels (*aγid* in stead of *γid* “here”; *uγ^win* in stead of *γ^win* “they take”), etc. Transcriptions in the thirties and forties of the twentieth century, from professional berberologists such as Destaing and Roux, are phonetically excellent, but lack a phonological analysis, which is quite understandable, because they were recorded and published in the pre-phonological era. Transcriptions made in recent times take phonological and morphological considerations into account (represented in this collection by tales from publications of Boukous, Leguil, Stroomer¹)

In this book I present the folktales in a modernized, phonologically and morphologically adequate and consistent transcription with a full translation in English. In order to avoid a heavy note apparatus, berberologists are invited to compare the text transcriptions given here, with the originally published versions².

In my translations of the folktales I have tried to keep as close as

-
- 1 Amateur-berberologists, such as Eugène (Goundafa region), Podeur (Ayt Souab region), Amard (Ouarzazate region) who lived in Morocco during the last decades of the French occupation, transcribed phonetically. I published their texts, after a thorough check with informants from the respective regions, in a modern phonological-morphological transcription (see the bibliography and the appendices).
 - 2 At the beginning of each Berber text information is given where the text has been originally published and which regions it comes from.

possible to the Berber original as English usage permits. No attempts were made to embellish the translations or to avoid repetitions. Words between parentheses in the translation do not correspond with words or phrases in the Tachelhiyt Berber text, but were inserted for a better understanding. Occasionally I cited my *Lexique Tachelhiyt-Français* (forthcoming) in notes.

3.2 Folktale genres

The reader will find the following genres included in this collection:

- fairy tales: 1-6, 33, 39, 45, 46, 48, 51, 55-58, 63-66.
- animal stories: 7, 9, 10, 12-16, 19, 21, 29-31, 62.
- funny anecdotes: 8, 36.
- imam / taleb stories: 17, 37, 47, 60.
- stories about fools: 18, 20, 23, 25, 40, 61, 65.
- clever people, clever answers, clever solutions: 24, 26, 28, 41-43, 49, 50, 52.
- human relations: 23, 34, 59.
- oversexed woman: 54.
- stories explaining words or phrases: 22, 27, 38.
- stories about (local) saints: 24, 32, 35, 36, 44, 53.

Going through these texts the reader will find recurring folktale motifs.

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5 Appendices: Specimina of the original texts

Appendix 1: de Slane 1856: 551. See the end of text 1 in this book.

Appendix 2: de Rochemonteix 1889: 221. See text 2 in this book.

Appendix 3: Stumme 1885: 17. See text 6 in this book.

Appendix 4: Destaing 1940: 48-49. See text 11 in this book.

Appendix 5: Roux 1942: 26. See text 20 in this book.

Appendix 6: A transcription by Eugène. See Stroomer 2001: 162.
and text 39 in this book.

Appendix 7: A transcription by Podeur. See Podeur 1995: 134 and text 42 in this book.

Appendix 8: A transcription by Amard. See Amard 1997: 118 and text 45 in this book.

Appendix 9: Boukous 1977: 198. See text 46 in this book.

Appendix 10: Leguil 1985: 106. See text 48 in this book.

Appendix 11: Stroomer: 1998: 130. See text 61 in this book.

6 Transcription table

CONSONANTS

	1	2	3	4	5	6	7	8	9	10
plosives		t	ʈ		k	k^w	q	q^w		
		b	d	ɖ		g	g^w			
fricatives	f	s	ʃ	ʂ	x	x^w			h	
		z	ʒ	j	ɣ	ɣ^w			ε	
nasals	m	n								
vibrants		r	ɽ							
laterals		l	ɭ							
approximants				y		w			h	

1 labials	6 labialised velars
2 dentals	7 uvulars
3 pharyngealised dentals	8 labialised uvulars
4 palatals	9 pharyngeals
5 velars	10 glottals

VOWELS

high	i	u
low	a	

Note that Γ and Σ are used as capital letters of γ and ε respectively.

TASHELHIYT BERBER TEXTS AND TRANSLATIONS

1. Luzir n uglied.¹

Illa yan uglied dars kraḍ luzara². Ifka as Rbbi afulki³ ula lmal iggutn, walakin ur dars tarwa. Iftu s yat tmazirt yaggugn, ikšm nn srs, yaf nn yan ttajr, nttan a ittyibdarn γ lmdint ann. Inkr ttajr, ihdu i uglied γ lyaqut d ljuhr d lmal iggutn. Ifrḥ srs uglied bahra. Aylliγ ira a iftu uglied, inna yas: “Tir mun didi s lmdint inu.” Inna yas ttajr: “Xyart, a yagliid n ddunit.” Imun dis, irḥl, yawi dis tarwa nns⁴ ula lmal nns, ur ifl yat. Izznza kullu lmlkat nns, imun d uglied. Aylliγ lkmn⁵ lmdint n uglied, ifk as uglied yat tgm̄mi ifulkin. Iga luzir n uglied. Iezza dars f γwilli dars zwarnin, kraḍ luzara, ašku iggut dars lmal, iga argaz igan ljid.

Ar yan wass iskr uglied yat nznzht, mšawarn flas luzara lli s kraḍ. Ran at t jlun f uglied. Aylliγ ggawrn d uglied, isawl yan gisn, inna: “Aglied! Tlla yat lbnt dar yan uglied n Ttuṛk, tfulki zun⁶ ayyur, walakin ur ra stt id yawi γir luzir n ljidid lli dik imunn.” Inna yas uglied: “Tir at tftut srs.” Inna yas: “Xyart!” Inkr luzir lli d imunn d uglied, iskr lewin n umuddu yaggugn bahra. Llan iyarasn gisn ijwi⁷ d iqttaen d izmawn⁸. Iftu luzir ukun ayyur d nttā γ uγaras. Aylliγ ilkm lmdint, ikšm dis, iftu dar uglied. Ilkm t, ifk as tabrat n uglied. Ifrḥ srs uglied, igg^wz dars. Aylliγ iga kraḍ wussan, ihdu yas lhdiyt ifulkin bahra. Inna yas uglied: “Ira uglied illi a stt yili?” Inna yas: “Ur ssinγ, kullši illa γ tbrat nns.” Inna yas uglied: “Nkr, sir, kšm dar illi, ini yas: ‘Babam ifka km i uglied iflani’.”

Inkr luzir, iftu. Aylliγ ilkm lqšr n lbnt, ibdd gis.

1 Cf. de Slane 1856: vol. 4: 540-552. As de Slane gave no title, I have given it a provisional one. This is the first published, complete tale or popular story in the European tradition of the study of Tachelhiyt Berber. De Slane took it from the Delaporte manuscript listed as number 4 of the *Fonds Berbère* in the *Bibliothèque Nationale* in Paris. There is no clue in which Tachelhiyt dialect this tale is written.

2 In modern Tachelhiyt the *r* in words like *luzara*, *Rbbi*, *ljuhr*, *ifrḥ*, *irḥl*, *urγ*, *lfraš* etc. is commonly pronounced emphatically.

3 De Slane: *ifolki*.

4 De Slane’s word order: *yaoui terwans dīs* is considered ungrammatical by my informants.

5 De Slane: *elkemen se-'l-medīnet*. In modern Tachelhiyt *lkm* is construed with a direct object: *lkmn lmdint*.

6 In many Tachelhiyt dialects: *zund*.

7 De Slane renders *idjoui* with “boue”. This word is not known to me.

8 De Slane gives the singular: *izem*, yet the plural *izmawn* fits better.

1. The vizir of the king.

There was once a king who had three vizirs. God had given him beauty and great wealth, but he did not have children. He went to a far-off country, he travelled to (the interior) and found a merchant who was well-known in his (lit.: that) town. The merchant gave presents to the king (consisting) of jewels, pearls and money. The king was very pleased with him. When he wanted to leave, he said to (the merchant): "Accompany me to my town." The merchant said to him: "Good idea, oh king of the world." He travelled together with him, taking his children and his money along with him, he did not leave anything behind. He sold his properties and went off with the king. When they had come to the town of the king, the king gave him a beautiful house. He was appointed vizir of the king. (The king) loved him more than the other three vizirs (who had been appointed) before, because of his great wealth and generosity.

One day when the king had a party, the three vizirs discussed about (the newly appointed vizir). They wanted to remove him from the vicinity of the king. When they (i.e.: all four vizirs) sat together with the king, one of them said: "Oh King! The Turkish king has a daughter (who is as) beautiful as the moon, but no one will bring her to you except the new vizir who has accompanied you." The king said to (the new vizir): "Please go to her." He said to him: "All right!" The vizir who had accompanied the king stood up and collected food-provisions for a very long journey. There was much on the roads, as well as robbers and lions. The vizir went off and spent about a month travelling on the road. When he arrived, he went into the city and (directly) to the king. He went in and gave the king's letter to him. The (Turkish) king was very pleased, he accomodated him (in his palace). After three days he gave him a beautiful present. The king asked him: "Does the king want to marry my daughter?" The vizir said to him: "I don't know, it is all in his letter." The Turkish king said to him: "Well, go and enter my daughter's (room) and say to her: 'Your father has given you to king so-and-so'."

The vizir went. When he had come to the castle of the king's daughter, he stood there.

Iftu yan ismg, ikšm dar lbnt, inna yas: “Ha luzir lli yam inna babam.” Tuška d lbnt, tħtal fllas. Lbnt dis mrawt lbnat fulkinin zun ayyur. Tlsa lbnt, illis n uglied n Ttuřk, urȳ d lyaqut d ljuhr, tggawr ȳ tuzzumt¹ n lbnat lli. Tsrs lyaqut d ljuhr d wurȳ ȳ lg^wddam nns. Třrf srs. Aylliȳ fllas ikšm, tȳr t, izř tt, iggawr ȳ lg^wddam² nns. Tnna yas: “Kyyin a igan luzir n uglied? Kyyin ad d yuřkan ad yyi tawit s dars?” D nnta, izdr alln nns, ur srs isawl³. Tnna yas: “Asi ȳ lmal d lyaqut d wurȳ; ha lbnat, tann trit awi tt!” Ur as ijawb ula isawl srs. Tȳr i ismg n babas. Tnna yas i ttajr: “Ffuȳ gigi.” Tnna i ismg: “Sir, ini i baba: ‘Argaz ad iga ađrđur, iga aźnȳum, iglili’.”

Inkr, imun d ismg. Aylliȳ lkmmn agllid, inna yas ismg: “Argaz ad iga iglili, iga ađrđur, ur a issflid. Tnna yas lalla: ‘Asi urȳ d ljuhr d lyaqut, tawit yat lbnt lli trit ȳ lxařr nnk’, ur isawl. Hati iwiȳ t id s dark.” Inna yas uglied: “Maxx aylliȳ ur trit ȳayad lli yak tnna illi?” Inna yas luzir: “Nkki, agllid, illa dari lyaqut ula ljuhr ula urȳ ula timȳarin fulkinin bahra. Ur yyi ixřři yat. Fir agllid nkki ifka yyi tabrat nns d lhdiyt nns, awiȳ ak tt id. Iȳ trit ad yyi tfkt kra, gis lxir, imma nkki ur d uřkiȳ ad awiȳ i ixř inu⁴ ħtta yat. Lxařr n uglied a izwarn kulři dari.” Inna yas uglied n Ttuřk: “Zun kyyin a ittggan luzir n uglied!” Imun dis. Křmn yat tgm̄mi; gis yan uħanu, gis ȳir ixřawn lli ibbi n irgazn lli ittxařabn illis n uglied. Iȳ asn tnna lbnt: “Is tram yat lbnt?”, nnan as: “Nra.” Iȳ asn tnna: “Is tram lmal?”, asin t, sawln srs. Třrf s babas, tnna yas: “Bbi ixř n ȳwann!” Inȳ it ȳ lħin. Inna yas uglied: “Kullu ȳwid nkki a tn inȳan. Filad aylliȳ tskrt ȳika⁵, ur tgıt zun ȳwinn. Fkiȳ ak illi, awi tt.” Ilhu uglied, ar ittħtal a iřrf illis.

1 De Slane has *teggauwer tezzoumt*, where modern Tachelhiyt has: *tggawr ȳ tuzzumt*.

2 De Slane has *iggaouer ’l-goddamnīs* where modern Tachelhiyt has: *iggawr ȳ lg^wddam nns*.

3 The word-order of this sentence in de Slane: *our içaoual seres* is ungrammatical.

4 De Slane gives *ikhfins* and glosses: *pour ma tête (moi-même)*.

5 De Slane: *guillenad aillagh teskert ghi-kedda*.

A slave came, he went into (the room of) the girl and said to her: "Here is the vizir whom your father talked to you about." The girl came, she prepared herself for him. With her were ten young girls, all as beautiful as the moon. The Turkish princess was dressed in (a robe decorated with) gold, jewels and pearls, she sat among those girls. She had placed jewels, pearls and gold in front of her, she sent (the slave to invite the vizir in). When he came in, she looked at him, he looked at her, he sat in front of her. She said to him: "So, you must be the king's vizir? Have you come to bring me to him?" He, however, lowered his eyes, he didn't say a word. She said to him: "Take some money, some jewels, some gold, here are the girls; take the one you like!" He didn't answer, he didn't say a word. She called the servant of her father. She said to the merchant: "Go away from me." She said to the servant: "Go and say to my father: 'This man is deaf and dumb'."

The vizir stood up and went off together with the servant. When they arrived at the king, the servant said to him: "This man is mute and deaf, he cannot hear. The princess has said to him: 'Take gold, pearls, jewels and a girl of your own choice', but he didn't speak. Well, I bring him back to you." The king said to the vizir: "Why didn't you want the things that my daughter offered (lit.: told) you?" The vizir said: "Oh king, I (already) possess jewels, pearls, gold and beautiful women. I (really) don't need any (of them). But my king has given me his letter and his present, which I gave to you. If you want to give me something, that's all right!, but I did not come here to collect (presents) what-so-ever for myself. The wish of my king has always been my priority." The Turkish king said to him: "The real vizir should be a man like you!" He went off together with him. They came to a house; in it was a room filled with heads cut off by the king, (heads) of men who had asked (the hand of) the king's daughter. When the (king's) daughter had asked (previous suitors): "Do you want a girl?", they all said: "Yes!" When she had asked them: "Do you want money?", they took it and (even) spoke to her. Then she would send a message to her father saying: "Cut off the head of that one!" (The king used to) kill (such a suitor) straightaway. The king said to the vizir: "I am the one who killed all these men. As you did not react in the same way (as the other suitors), you are not (dead) like them. I give you my daughter, take her (to your king)." The king made preparations to send his daughter.

Iskr lḥwayj fulkinin. Inna i luzir: “Nkr, ḥtal i umuddu¹.” Ifka as uglied γ ismḡan ula tiwiwin ula lmal iggutn d lḡḥllat.

Iftu luzir aylliγ ilkm dar uglied², ifrḥ srs uglied nns. Izzugz lḡḥll, ifk asn lḡir aylliγ iṣiḍ. Ilhu uglied, iskr tamγra ifulkin. Aylliγ iqada tmγra, iṣrf lḡḥll. Iggawr uglied γ lmdint nns, yaf nn lbnt, illis n uglied, zun ayyur γ ufulki. Tejb t bahra, tezzu dars. Aylliγ ḡran kraḍ luzara γayann lli iskr luzir lli d yiwin lbnt: iḥubba t uglied uggar n γiklli izwarn. Mṣawarn fllas, ar siggilm mad as skarn a ingiri d uglied γ lxaṭr nns.

Aglid llan dars sin ifrxan, ar as ttfraṣn iγ ira a ig^wn, zun ismḡan. Ar ittgawar yan dar ixf nns, yan dar iḍarn nns, ar fllas ttnṣṣaṣn s tazziḡin ar kiγ ig^wn γ uzal. Kull ass ftun luzara s kraḍ, aylliγ mmaggarn ifrxan lli ttilin d uglied iγ ira a ig^wn. Nnan asn luzara: “Iγ ira uglied a ig^wn, tnnam as: ‘Luzir lli d yiwin illis n uglied, ar ikṣṣm s dars, ar dis isawal kull ass’.” Fkan asn aqṭar n wurγ. Nnan asn: “Xyaṭ!”

Ftun ifrxan. Aylliγ ikṣm uglied a ig^wn γmklli iskr, kṣm dars. Agllid iγli s iggi n lfraṣ nns a ig^wn. Yan gisn isawl, inna i γwann yaḍnin: “Is tḡrit luzir lli d yiwin illis n uglied? Ar ikṣṣm ar dars, isawl srs kull ass!” Inna yas i γwann yaḍnin: “Ṭassad kyyi at t tḡrit! Qbl γassad a ikṣm dars, amddakk^wl nns a iga!” Agllid ar issflid, ur ta ig^wn. Inkr uglied γ lḡin, iγr i luzir. Yuṣka d ar dars. Inna yas: “Ṭikad at tḡit!” Inγ it.

Indm fllas, imḍl t γinn, a ur as d yawi yan laxbaṭ aylliγ immut. Iggawr uglied, ur ikṣm dar lbnt, ikṣuḍ at tawi laxbaṭ nns aylliγ immut luzir, aṣku iezza dars.

Ikka uglied ar yiḍ. Yaf nn ifrxan ar ttleabn s wurγ. Isawl yan gisn, inna: “Aglid inγa luzir, γir nskarks fllas, mskin! Ma mmu nra γayad d wurγ? Ma ras srs nskr?”

1 De Slane: *imoddout*.

2 De Slane gives the preposition *i* before *iouguellid* which is considered ungrammatical by my informants.

He provided her with nice clothes. He said to the vizir: "Well then, prepare for the journey." The (Turkish) king gave him some servants and maids, much money and armed troops.

The vizir went off until he reached (his own) king who was pleased to see him. He made quarters for the soldiers and gave them all kinds of goods in abundance. The king prepared a wonderful marriage. When the king had finished the marriage, he sent the (Turkish) troops back. The king resided in his town, he found the girl, the daughter of the (Turkish) king, beautiful as the moon. She pleased him very much, she was loved by him. The three vizirs saw what the vizir who had brought the girl had achieved: the king loved him even more than before. (The three jealous vizirs) debated about him, seeking a way to remove him from the mind of the king.

Now the king had two boys who usually prepared his bed when he wanted to sleep, like servants. One used to sit near to his head, the other near to his feet and they fanned the king with handkerchiefs when he wanted to sleep during the day. The three vizirs met everyday, until they met the boys who were with the king when he wanted to sleep. The vizirs said to them: "When the king wants to sleep, you must say to him: 'The vizir who brought the daughter of the Turkish king visits her regularly and talks to her everyday'." (The vizirs) gave them a quintal of gold and (the boys) said to them: "All right!"

The boys went off. When the king came into (the bedroom) in order to sleep as usual, they came in. The king went to his bed to sleep. One of the boys said to the other: "Did you see the vizir who brought the king's daughter? He visits her regularly and talks to her each day!" The boy said to the other: "Today *you* saw him! (But also) yesterday he visited her, he is her friend!" The king overheard their conversation, as he was not yet asleep. The king stood up immediately and called the vizir. He came to him. The king said to him: "So, this is how you are!" He killed him.

He mourned for him and buried him on the spot, so that the news that he died wouldn't reach her. The king sat down, he did not enter the room of the girl, he was afraid she would hear the news about the death of the vizir, because he was highly esteemed by her.

The king stayed there until the night. He found the two servant boys playing with gold. One of them said: "The king killed the vizir, just (because) we told lies about him, poor fellow! What did we want this gold for? What shall we do with it?"

Aglid ibdd, ar asn issflid aylliγ a sawaln. Ikšm filasn, inna yasn: “Mad awn ifkan urγ ad?” Nnan as: “Luzara nnk s krađ nnsn. Nnan aγ awal lli ak nenna aylliγ tnyit luzir lli d yiwin illis n uglied.” Inkr uglied, inγ itn γinn.

Iggawr ar šbah, iřrf s luzara. Aylliγ d uřkan, ibbi i kul yan gisn ixfawn nnsn γ lħin. Ikšm dar lbnt, ilhu ar yalla. Tnna yas lbnt: “Mak k yaγn aylliγ ar tallat, a yagliid? Yyak, ur ak immut yan zγ dark?” Inna yas: “Nγiγ luzir lli km id yiwin!” Lbnt lli tslla¹ a immut luzir, tbbi kull ma tlsa γ insraf nns. Tlhu ar talla, ur tšbr; ur a tštta, ula ur a tssa γ yiđ ula azal. Tnna i uglied: “Lukun ur d luzir ann tnyit, ur ad yyi tžrrat γinn!” Inna yas: “Maxx?” Tnna yas: “Baba inya irgazn uggar n myya n luzara n igldan lli yyi đalbn. Kullu zřiγ tn. Ur jju d nkki a izran zund γwann abadan!” Teawd as laxbar γmklli izwarn. Ilhu uglied iħzn filas. *Takammalat al-qišša*.

2. Aglid d wuday.²

Illa yan uglied, dars krađ lbnat, kullu ađumnt, rant kullu at tahlnt. Inkr uglied babatsnt yan wass, iřrf srsnt. Aylliγ d uřkant ar dars, inna yasnt: “A isti, riγ ad awnt³ skry yat tyawsa.” Nnant as: “Mamnk, a baba, trit at tskrt?” Inna yasnt: “Nkki riγ ad skry krađ tattffaħin n wurγ. Tann iran argaz, tluħ filas tattffaħt.” Nnant as: “Xyart!” Iřrf uglied s yan uday iezza dars bahra. Aylliγ d yuřka ar dars, inna yas: “Ad yyi tskrt krađ tattffaħin n wurγ γ lħin.” Iftu wuday, iskr tnt γ lħin, yawi tnt id. Ifka tnt i uglied, krađ tattffaħin n wurγ. Yamř uglied f lmšwř iemmr γ lħin. Inna i istis: “Hakat tattffaħin. Tann iran argaz, at tluħ filas.” Ğmkann ad skarnt. Aylliγ iemmr lmšwř n uglied, yat tluħ f luzir n uglied, yat f lqayd, yat yađnin f lqađi n lmdint, aylliγ kullu tahlnt. Iskr asnt babatsnt tamγra ifulkin.

1 De Slane: *El-bint elli isellan eimmout*.

2 Cf. de Rochemonteix 1889: 221-228. This text is tale 24 in the Delaporte manuscript number 4 of the *Fonds berbère* in the *Bibliothèque Nationale* in Paris. There is no clue in which Tashelhiyt dialect this tale is written.

3 Rochemonteix gives the form *annunt*.

The king stood there and was listening to what the boys said. He went in and said to them: "Who gave you this gold?" The boys said: "Those three vizirs of yours! They told us the words that we said to you, so that you would kill the vizir who brought the daughter of the Turkish king." The king killed the boys at once.

He sat down until the morning. He sent for his vizirs. When they had come, he cut off their heads immediately. He went into the room of the girl and started to weep. The girl said to him: "What is the matter with you, that you weep like this, oh king? Has any member of your family died?" He said: "I killed the vizir that brought you here!" The girl, having heard that the vizir died, tore all her clothes to shreds and wept (bitterly); she could not bear the pain, she didn't eat, she didn't drink, neither during the night nor during the day. She said to the king: "If the vizir that you killed wouldn't have existed, you would never have seen me here!" He said to her: "How come?" She said to him: "My father killed more than a hundred vizirs of kings who came to ask (for my hand). I saw them all! But I never saw a man like him!" She told the whole story. The king mourned for the vizir. The story ends here.

2. The king and the Jew.

There once was a king who had three daughters, all of them in marriageable age and eager to marry. One day the king, their father, sent for them. When they came to him, he said to them: "Oh daughters, I want to make something for you." They said: "What, oh father, do you want to make?" He said to them: "I want to make three golden apples for you. The one who wants a man, can throw a (golden) apple on him." They said to him: "All right!" The king sent for a Jew whom he liked very much. When (the Jew) had come to him, (the king) said to him: "Make three golden apples for me immediately." The Jew went away, made them at once and brought them to (the king). He gave them to the king, three golden apples. The king ordered that the court-yard be full (of people) immediately. He said to his daughters: "Here are the apples. The girl who wants a man, she may throw it on him." That is what they did. When the court-yard was full of people, one (daughter) threw her apple on the king's vizir, one (daughter) on the kaid and one (daughter) on the cadı of the city, so that they were all married. Their father made them a nice wedding.

Aylliγ tqaḍa tmγra, nkrn yan sin imakrn, ftun, ak^wrn tigmmi n ugliid. Yaf nn ugliid lmal ifta yas. Iṣṣf s wuday. Aylliγ d yuška, inna yas: “A uday, ifta yyi kullu lmal iggutn.” Inna yas: “A sidi, skr kkuṣṣ txuba n zzft γ imi n lhri, ḥfr asnt γ wakal.” Iskr ugliid awal n wuday. Aylliγ iemmr tixuba n zzft, iḥfr asnt γ imi n lhri. Aṣkin d imakrn, gan sin. Ikšm¹ yan gisn iḍarn γ txibiyt n zzft, ittmru nn gis. Inkr umddakk^wl nns, ibbi ix f nns, yasi t, iftu, ifl ljnazt nns γinn. Ar ṣbaḥ, ha uday yuška d, yaf d ljnazt nns bla ix f. Iftu dar ugliid, inna yas: “Yan ḥṣṣlu (Rbbi) walakin, ur dars ix f.” Iṣṣf ugliid imddukkal nns, asin d argaz γ txibiyt, walakin ur dars ix f, ur t issin yan, aylliγ ur ili ix f. Inkr wuday, inna yas: “Ṣṣf t s imi n lmdint.” Iga fllas iessasn γ yiḍ ula azal.

Inkr imikr, isγ kkuz ibukirn mqqurnin, lan iskawn mqqurnin. Iggawr aylliγ ilkm yiḍ. Inkr imikr, yasi d kkuz ibukirn, issrγ fllasn ṣṣme, kull yan iga fllas snat taššmein. Iftu ay yasi amddakk^wl nns lli immutn. Lliγ zran iessasn γayann, rwln. Iftu urgaz, yasi amddakk^wl nns, imḍl t. Aylliγ ifaw lḥal, laḥḥ ljnazt lli. Iftu wuday dar ugliid, inna yas: “A Sidi, laḥḥ ljnazt lli!” Ftun imddukkal n ugliid, kšmn lḥrum. Iṣṣf srsn ugliid, ifka asn leahd. Ffuγn d, eawdn i ugliid γmklli ijan. Ifka asn ugliid lksut i yan. Ftun.

Ha uday yuška d, inna i ugliid: “Asi d tanneamt lli dark illan, tgt as mrawt talyaqutin, tnnurzmt as γ lmdint, at tfttu; ḍfury tt nkki.” Inna yas ugliid: “Xyart!” Ifka as ugliid tanneamt, ig as mrawt talyaqutin, innurzm as wuday γ lmdint, iḍfur tt kull ass. Ha imikr, dars laxbar. Iḥḍu wuday, aylliγ yak^wr as tt imikr. Iwi tt, ifl uday, ix^wla γinn.

Iftu wuday s dar ugliid, inna yas: “A sidi, tfta tanneamt lli yyi tffit.” Inna yas ugliid: “Mamnk trit at tskrt, a uday?” Inna yas: “Fk yyi snat tfqirin ṣibnin bahra, ṣatrnin, ad ftunt, ad sigglnt tig^wmma γ lmdint. Iγ ufant tadunt n tanneamt, γwad lli yiwin tanneamt ira ad as iγrs.”

1 One expects: *isskšm...iḍarn* “he stuck his feet into”.

When the marriage was over, two thieves came to rob the king's palace. The king found his wealth all gone. He sent for the Jew. When he had come to him, he said to him: "Oh Jew, all my enormous wealth is gone." He said to him: "Oh Sire, place four jars (filled) with tar in the entrance of the treasure-house, dig them into the ground." The king followed the advice of the Jew. When he had filled jars with tar, he dug them into the ground at the entrance of the treasure-house. The thieves came, there were two (of them). One of them put his feet in the jar of tar and got stuck in it. His friend cut his head off and carried it away, leaving the trunk behind. In the morning the Jew came and found the trunk without head. He went to the king and said to him: "One has been trapped, but he has no head." The king sent some men to take the man out of the jar, but, as he had no head, nobody could recognize him. The Jew said to (the king): "Send (the trunk) to the gate of the town." He appointed guards to watch over it night and day.

The thief bought four big billy-goats with big horns. He waited for the night. Then the thief took these four billy-goats, lighted candles on their horns, each of them having two candles. He went to get his dead friend. When the guards saw this, they ran away (in fear). The man came and took (the trunk of) his friend and buried him. In the morning the trunk was gone. The Jew went to the king and said to him: "Oh Sire, the trunk is gone!" The men of the king had entered an asylum (to be out of reach of the king's wrath). The king sent for them and promised (to pardon) them. They came out and told the king what had happened. The king gave clothes to each of them. They went off.

The Jew came and said to the king: "Take the ostrich that you have, put ten rubies onto it and let it roam freely in town; I will follow it." The king said to him: "All right!" He gave the ostrich to him, attached ten rubies on it and the Jew released it in town and followed it the whole day. The thief had (heard) the news. The Jew kept an sharp eye on (the ostrich), until the thief (was able to) steal (it) from him. He took it and left the Jew there bewildered.

The Jew went to the king and said to him: " Oh Sire, that ostrich that you gave to me is gone." The king said to him: "What do you want to do now, oh Jew?" He said to him: "Give me two smart old ladies, they must go and check the houses in town. If they find ostrich fat, that (must be the hiding place of the thief) who has stolen (the ostrich and) slaughtered it."

Γ lh̄in iṣṛf ugllid snat tm̄yarin ṣibnin. Aylliγ d uṣkant, iml asnt mad ttinint. Ftunt. Aylliγ tlkm yat gisnt tigmmi n imikr, taf nn tamγart nns, tna yas: “Fk yyi, a lalla, imikk n tadunt n tanneamt, iγ darm tlla.” Tnkr tm̄yart, tfk as tt. Tra tm̄yart at tffuγ. Ha yargaz ikṣm nn tigmmi, yaf nn tamγart, tusi tadunt n tanneamt. Inna yas: “A tamγart, matta γwad tusit?” Tna yas: “Tadunt” Isskṣm tt γinn, inγ itt, imḍl tt γ tigmmi nns. Ilhu ar ikkit tamγart nns.

Inkr wuday, lah̄h t tamγart. Inna i ugllid: “Skr yat nnzaht ifulkin bahra.” Ilhu ugllid, iskr nnzaht, iεṛḍ kullu mddn lli llanin γ lmdint, nsin γinn. Inkr wuday, ifk asn lxmr. Swan t. Ilhu wuday ar issflid kullu yan ma ittini. Liγ skrn, yaf nn wuday γwalli ar ittini: “Nkki ay yusin lmal n ugllid! Nkki ay yusin tanneamt n ugllid!” Inkr wuday, yasi d lmus, ikks as tamart nns kullutt. Iftu, iga iessasn γ imi n lqṣbt n ugllid. Iftu wuday, ifrḥ, iskr s lxmr bahra, inna: “Nkki ufiγ amddakk^wl inu!”

Γiland¹, argaz inkr, yaf d ix̄f nns bla tamart. Yasi d lmus nns, iftu urgaz aylliγ ilk̄m uday. Ikks as tamart nns, ikks i kullu irgazn timariwin nnsn zund nta. Iggawr aylliγ ifaw lh̄al. Inkr wuday, iftu dar ugllid, inna yas: “Nkki, ufiγ amddakk^wl inu!” Inna yas: “Manza t?” Inna yas: “Yujad.” Iftu wuday, ikṣm d lqṣbt, yaf nn kullu mddn lli γinn llan bla timariwin! Iftu wuday, inna i ugllid: “Nkki, ellmγ s tmatart², kksγ as tamart nns! Imil, afγ nn kullu ma illan γinn bla tamart!” Inna yas ugllid: “Imma ti nnk, a uday, lah̄h tt dark.” Iggr as wuday, iṣmmu. Yamz t ugllid, inγ it γinn. Tkmml lqṣt.

3. Lqṣt n sin ifrxan d yat taγ^wznt.³

Illa ikkattinn⁴ yan urgaz d yat tm̄yart. Llan darsn sin ifrxan, yan uf̄ruγ d yat tfruxt. Ar iftu babatsn, ar itt̄syyad.

1 Variant of *γilad*.

2 Rochemonteix has *s timarart*; I propose *tamatart*; *timitar* “sign, mark, identifying mark”.

3 Cf. Stumme 1895: 1; a tale from the Tazerwalt region.

4 *Illa ikkattinn* is pleonastic according to my informants.

Immediately the king sent for two old ladies. When they had come, he told them what they should say. They went (around in town). When one of them had come to the house of the thief, she found (the thief's) wife there and said to her: "Oh my lady, give me some ostrich fat please, if you have some." The wife (of the thief) gave it to her. The (old) lady wanted to go out. Just then, the husband comes home and finds the (old) lady carrying ostrich fat (out of the house). He said to her: "Oh lady, what do you carry?" She said to him: "Fat." He made her go in (again), killed her and buried her in his house. He punished his wife (severely).

The Jew (found out that) one old woman was missing. He said to the king: "Make a nice feast." The king started to make a feast and invited all people in town, (they arranged that the guests) would spend the night there (at the party). The Jew gave them wine. They drank it. (Then) the Jew listened carefully to what everybody was saying. When they were drunk, the Jew found someone who said: "I am the one that stole the king's money! I am the one that stole the king's ostrich!" (When the drunkards had all fallen asleep) the Jew took a razor and cut off the thief's beard completely. He went away in order to place guards at the entrance of the king's castle. The Jew was very happy and drank much wine, saying: "I have found my friend (i.e. the thief)!"

Now, the thief (lit.: man) found himself without a beard. He took his razor. He went (around in the party hall) until he came to the (sleeping) Jew. He cut off his beard, he cut off all beards from all (sleeping) drunkards (lit.: men) (so that they were all beardless) like him. Then he waited until morning. The Jew went to the king and said to him: "I have found my friend!" The king said to him: "Where is he?" He said to him: "He is present (among the sleeping drunkards)." The Jew went into the palace and found all people there without beards! The Jew went away and said to the king: "I gave him an identifying mark: I cut off his beard! Now look! I find all of them without beard!" The king said to him: "And yours, oh Jew, you miss (your beard too)!" The Jew felt his chin and stood there benumbed. (The king) arrested him and had him killed. The story is finished.

3. A story about two children and an ogress.

There once lived a man and a woman. They had two children, a boy and a girl. Their father used to go hunting.

Ar d ittawi snat tsk^wrin i wass. Ar akkan yat i ifrxan, ar štta yan sinitsn. Aylliγ tna as tmγart nns: “Tir ad tjlut ifrxan a, ukan ar nštta yat tskkurt i yan gignγ.” Inna as urgaz nns: “Mliḥ!” Iftu babatsn, inna i ifrxan ann, inna asn: “Rwaḥt, a uladi, at tḥwwšm!” Ifka asn tummaḥt n lgrgæ i yan. Iftu, imun didsn, at tn ijlu. Ar ifttu babatsn, izwur asn, ar tfttu tfruxt γ tγ^wrdin nnsn. Ar tsrus kull lxlft s yat talgrgæ. Ifta didsn, ayllig lkmn yan lsla. Inna asn: “Šawrat, a uladi, γid, ard urriγ!” Ggawrn γinn, aylliγ ilkm lmγ^wrb. Tna as tfruxt: “Rwaḥ, a g^wma, an nftu s tgm̄mi.” Zaydn, tabean lgrgæ aylliγ lkmn tigm̄mi. Kšmn tigm̄mi, nnan i babatsn: “Maniγ aγ tflt?” Inna asn: “A uladi, matun a innan ak k^wn jluγ!” Tna as: “Waxxa, askka ran nftu!”

Askka lli ftan d babatsn s yan lsla. Inna asn babatsn: “Ggawrat γid, ard a itḥrrak uzru ya; ukan urriγ d!” Ggawrn ifrxan ann klt¹ iyam, ur darsn mad štta. Tkšm nn s yan ifri, taf nn gis yat taγ^wznt. Taf tt inn ar tskar aγrum. Taγ^wznt ann tema. Ad ukan tskr tangult, tasi tt tfruxt. Lliγ tusi aγrum iggutn, turri s dar g^wmas, tna as i g^wmas: “Amz, at tššt.” Ššin aγrum ann, ggawrn day klt iyam.

Tna as tfruxt ann: “Rad ftuγ ad d awiγ day aγrum.” Inna as g^wmas: “Rwaḥ an nmun!” Tna as tfruxt: “T i lli γ a ttawiγ aγrum, tlla gis taγ^wznt: rad aγ tšš!” Inna as g^wmas: “Tir an nmun!” Tna as tfruxt: “Rwaḥ an nmun, walakin a ur tḍššat!” Inna as g^wmas: “Ur rad ḍššay!” Ftun, munen dar taγ^wznt. Kšmn. Ar ttak^wr aγrum. Ukan ar idšša g^wmas. Tssfld asn taγ^wznt. Tna i lbab: “Qqn!” Iqqn lbab. Tamz ifrxan ann, tḥḍu tn. Ar asn takka ad štta, mn γinn ar tn ttelaf. Lliγ jjin, tna asn: “Rwaḥt, awyat d ikššudn.”

1 *Klt* «three», a variant of *tl*.

He brought two partridges home each day. They gave one to the children and the two (parents) ate (the other) one. (This went on) until his wife said to him: "You must get rid of these children, then each of us will eat one partridge." Her husband said to her: "All right!" Their father went (to them) and said to the children: "Come on, children, let us go for a walk!" He gave a handful of nuts to each one of them. He went off with them in order to get rid of them. Their father was walking in front of them, the girl walked behind. She threw a nut at each step (on the road). He went with them until they came to a desert. He said to them: "Oh children, wait here until I come back!" They sat there until it became evening. The girl said to (the boy): "Come on, brother, let us go home." They went and followed the nuts until they arrived home. They went into the house and said to their father: "Now why did you leave us alone?" He said to them: "Oh children, it was your mother who told me to get rid of you!" (The girl) said to him: "All right then, tomorrow we will go!"

The next morning they went with their father to a desert. Their father said to them: "Wait here until this stone moves; then I will come back!" The children sat there for three days, they did not have anything to eat. (The girl) went into a cave and found an ogress in there. She found her there baking bread. The ogress was blind. Whenever she had made a loaf of bread, the girl took it away. When she had collected much bread, she returned to her brother and said to him: "Take and eat." They ate the bread and waited again for three days.

Then the girl said to (her brother): "I will go and steal (lit.: take) some bread again." Her brother said to her: "Come on, let us go together!" The girl said to him: "There where I steal the bread, is an ogress: she will eat us!" Her brother said to her: "Please, let us go together!" The girl said to him: "Come on, let us go together, but don't laugh!" Her brother said to her: "I will not laugh!" They went together to the ogress. They entered (the cave). The girl stole (some) bread. Her brother laughed. The ogress heard them. She said to the door: "Be closed!" and the door was closed. She took the children and locked them up. She gave them (food) to eat and fattened them from then on. When they were fat (enough), she said to them: "Come on, bring (some) firewood."

Ftun ifrxan ann, ar allan. Yašk id srsn yan utbir, inna as: “Mak k^wn yaγn?” Nnan as: “Taγ^wznt ad rad aγ tšš.” Inna as: utbir: “Iγ tlkmem s dar taγ^wznt, tajjim tt ard tssrγ afran, tthim tt inn ‘gis!” Ujjan tt. Lliγ tssrγa afran, th̄in tt inn gis. Lliγ tmmut, ftun, ar ttlin γ ddunit. Ftan, aylliγ lkmn yan lein. Lein ann, γwa nna gis iswan, ar ittgga atbir. Iftu g^wmas, isu gis, ig atbir!

Tftu tfruxt, ar ttli γ ddunit waḥdutt, aylliγ tlkm tiggmi n yan ugllid. Izr tt ugllid ann, inna yas: “Γir ak km tahlγ!” Tnna as tfruxt: “Nkkin ur ra yyi ttahlt γir iy yyi tiwit g^wma!” Inna as ugllid ann: “G^wmam maniγ illa?” Tnna as tfruxt: “G^wma iga atbir. Hatinn γ iggi n tggmi nnk!” Inna as ugllid: “Γir at t id awiγ.” Iftu ugllid, yamz t. Inna as: “Maniγ iswa utbir a?” Tnna as tfruxt: “Atbir a iswa γ yan lein γ lxla.” Inna as ugllid: “Γir ad rarγ afrux a, ard ig bnadm.” Iftu ugllid ann. Lliγ ilkm lein ann, iluḥ t inn gis. Iffuγ, iga attras. Inna as: “Rwaḥ s dar ultmak!” Ftun. Lliγ lkmn ultmas, inna as: “Γir at tahlγ ultmak!” Inna as: “Iγ trit at ttahlt ultma, tahl tt!” Iftu ugllid, iskr as sbēa iyam n tmγra, itahl tt. Ggawrn. Lliγ immut ugllid ann, gin g^wmas n tmγart ann, iga agllid. // Mn γinn fly tn, aškγ d s γid.

4. Lqišt n lḥttab.¹

Ikkattinn yan urgaz, ur igi lmeiš̄t nns γir ikššudn. Iftu yan wass, ar ittkk^wm yan ugidi, aylliγ isawl kra γ ugidi lli, inna as: “Nkki bab uḷḷāh u b-šre didk!

1 Cf. Stumme 1895: 2; a tale from the Tazerwalt region.

The children went (fetching) firewood, they were weeping. (Then) a dove came to them that said: "What is wrong with you?" They said to (the dove): "The ogress wants to devour us." The dove said to them: "When you go back to the ogress, let her heat the oven and then push her into it!" They then let (the ogress heat the oven). After she had done this, they pushed her in. When (the ogress) had died, they started to roam around in the world. They eventually arrived at a well. Whoever drank from it, changed into a dove. (The girl's) brother drank from it and became a dove!

The girl went off and roamed in the world all alone, until she arrived at the palace of a king. The king saw her and said to her: "Please let me marry you!" She said to him: "You will not marry me unless you bring back my brother to me!" The king said to her: "Where is your brother?" The girl said to him: "My brother has become a dove. There he is, on top of your palace!" The king said to her: "I will bring him to you." The king went off and caught it. He asked (the girl): "Where did this dove drink?" The girl said to him: "This dove drank from a well in the desert." The king said to her: "I must bring this boy (back to the well) in order to let him become human again." The king went off. When he arrived at the well, he threw the dove in. He came out as a human being. He said to (the boy): "Come, go to your sister!" They went away. When they arrived at his sister, (the king) said to (the boy): "Please let me marry your sister!" The boy said to him: "If you want to marry my sister, marry her!" The king went and arranged for her a marriage celebration lasting seven days, where he married her. (The sister and her brother) remained there. When the king died, the brother of that woman was made king. // I left (these people) there and came to this place.¹

4. A story about a woodcutter.

There once lived a man, who had only woodcutting for a living. One day he was busy felling a tree when someone inside that tree spoke to him saying: "I stand under God's protection and (demand) a fair treatment from you!"²

1 A common, formulaic final phrase of a story, which I will mark with // in the following texts.

2 Stumme: "I (stand in) the gate of God and in the Law with you." The meaning of this phrase is: "I leave this case to God to handle."

A yyi tajjt! Ma yyi tdfart? Ur yyi tdfart lħqq n ddunit ula wi n lixrt!” Inna as γwalli: “Ara, fk yyi mad šttaγ, uk^wan ajjγ k!” Inna as: “Hak azrg ad! Iγ as tnnit: ‘Skr mad skrn izrgan!’, hati, rad ak izd agg^wrn.” Inna as: “Mliħ!” Yawi γwalli azrg s tgm̄mi. Ilkm tigm̄mi, tna as tmγart nns: “Mad yyi tiwit?” Inna as urgaz: “Iwiγ am yan uzrg. Ad as ukan tnnit: ‘Skr mad skrn izrgan’, ira izd agg^wrn!” Tna as: “Mliħ! Ara t id!” Tamz tmγart lli azrg, tsrs t γ wakal, tna as: “Skr mad skrn izrgan!” Ar izzađ uzrg agg^wrn, aylliγ tn yuda. Ar ssnwan, ar ttejanen, ar skarn aynna ran.

Tkka ar yan wass, tašk id s darsn tfqqirt. Tna yasn: “A Rbbi, fkat yyi mad šttaγ!” Tna as tmγart lli: “Ftu s dar uzrg, ini yas: ‘Skr mad skrn izrgan!’ ” Tftu tfqqirt lli, tna as γiklli. Ar izzađ uzrg lli. Tasi agg^wrn, tftu. Tggawr ar yan wass yađnin, tašk id s tgm̄mi nnsn, tasi dids yan uzrg zund ukan γwann. Tašk id srsn, tna yasn: “Σla Rbbi, a yayt tgm̄mi, fkat yyi mad šttaγ!” Nnan as: “Kšm, ftu daγ s dar uzrg, tnnit as: ‘Skr mad skrn izrgan!’ ” Tftu s dar uzrg lli, tna as γiklli. Tasi d agg^wrn. Tssufγ d azrg nns γ ddu udrbal, tsrs t inn. Tasi d γwann, tg t inn γ ddu udrbal nns, tftu. Tašk inn daγ tmγart lli, lall n tgm̄mi, tna i uzrg: “Skr mad skrn izrgan!” Ur iri a ixdm. Tna t i urgaz nns. Yasi urgaz lli azrg lli, yall t ar ignna, yut iss akal, irz.

Ign. Lliγ iffu lħal, yasi daγ ašaqqur nns, iffuγ, iwed tagant, aylliγ ilkm agjdi lli. Ar daγ ittkk^wm agjdi lli, isawl d daγ γwalli γinn, inna as: “Nkki bab ulłâh u b-šre didk!” Inna as: “Mad daγ trit? Azrg fkiγ ak t!” Inna as: “Fk yyi mad šttaγ.”

Leave me alone! What do I owe you? I owe you nothing, neither in this world, nor in the next.” (The woodcutter) said to him: “Give me something to eat, then I will leave you (in peace)!” He said to (the woodcutter): “Here, take this mill! If you say to it: ‘Do what mills do!’, then it will grind flour.” The woodcutter said to him: “Nice!” He took the mill home. When he arrived home, his wife asked him: “What do you bring to me?” The man said to her: “I bring you a mill. Only say to it: ‘Do what mills do’ and it will grind flour!” She said to him: “Nice! Give it to me!”. That woman took the mill, placed it on the ground and said to it: “Do what mills do!” The mill started to grind flour until it was enough for them. They cooked and kneaded it and made (of it) whatever they wanted.

One day there came an old lady to them. She said to them: “Please, give me something to eat!” The (woodcutter’s) wife said to her: “Go to that mill, say to it: ‘Do what mills do!’ ” The old lady went (to it) and spoke these words to it. The mill started to grind flour. (The old woman) took the flour and went away. She stayed away for one day and went to their house (again), bringing with her a mill (exactly) like that one (of the woodcutter). She came to them and said: “Please, oh people of the house, give me something to eat!” They said to her: “Come in, go to the mill again and say to it: ‘Do what mills do!’ ” She went to that mill and said so. She took the flour. She took her (own) mill from under her clothes and placed it there. She took the (magic) mill, put it under her clothes and went away. Now the (woodcutter’s) wife came again and said to the mill: “Do what mills do!” It did not work! She told this to her husband. The husband took the mill, lifted it up and threw it down on the floor. It shattered.

(The woodcutter) slept. In the morning he once again took his axe, went out, and went straight to the forest until he came to the tree. He again commenced to fell the tree and (the voice) inside spoke again, saying to him: “I stand under God’s protection and (demand) a fair treatment from you!” He said to (the woodcutter): “What do you want now? I already gave you a mill!” He said to him: “Give me something to eat.”

Ifka yas yat tzlaft, inna as: “Iγ trit at tššt, tnnit i tzlaft: ‘Skr mad skrn izlafn!’ ” Inna as: “Mliḥ!” Izayd urgaz lli, ilkm nn tigm̄mi, tna yas tm̄art nns: “Mad aγ tiwit?” Inna as: “Ur am d iwiγ γir yat tzlaft!” Inna yas: “Ini yas: ‘Skr mad skrn izlafn!’ ” Tftu s dar tzlaft, tna as γikli. Iemm̄ uzlaf lli sksu d tfyyi. Ar šttan aylliγ šbean.

Kkin daγ yan m̄naw wussan, tašk id daγ tfqqirt lli. Tna yasn: “Ela Rbbi, fkat yyi mad šttay!” Nnan as: “Ftu s dar tzlaft ann, ini yas: ‘Skr mad skrn izlafn!’ ” Tskr γikli. Ar tštta tfqqirt lli, aylliγ tšbea. Tffuγ. Tkk inn daγ ar yan wass yaḍnin, tskr yan uzlaf zund ukan γwann; tg t γ ddu tdrbalt nns, tftu. Tasi tazlaft lli nns γ ddu tdrbalt, tsrs tt inn; tasi d γwann yaḍni, tḥḍu tt. Tftu. Tašk id daγ tm̄art, lall n tgm̄mi, tftu s dar tzlaft. Ur tra ad as tfk amtššu. Tna t i urgaz nns. Yasi urgaz nns tazlaft lli ar ignna, yut iss akal, ig kullu ššquf.

Iggawr ar šbaḥ; yasi ašaqquḥ nns, iftu. Aylliγ ilkm tagant, iwed agjdi lli. Ar t bdda ittkk^wm. Isawl iss daγ γwalli γ ug^wns n ššjrt ann, inna as: “Mad daγ trit?” Inna as: “Fk yyi mad šttay!” Ifka as yan umušš. Inna as: “Ini yas: ‘Skr mad skrn imušša!’, ira ad ak ittxxi ddhb!” Inna as: “Mliḥ!” Yawi amušš, iftu s yan lḥmmam. Inna i bab n lḥmmam: “Ha lamant ad!” Inna as: “Walakin ad as ur tnnit: ‘Skr mad skrn imušša!’ ” Inna as: “Mliḥ!” Iftu urgaz lli, ikšm lḥmmam. Inna bab n lḥmmam d ix̄f nns: “Ullāḥ, as sar jḥḥbγ amušš ad!” Inna as: “Skr mad skrn imušša!”; ar as ittxxi umušš lli ddhb. Illa dars yan umušš yaḍnin zund γwann. Aylliγ iffuγ lḥmmam, ifk as t. Yawi t γwalli s tgm̄mi. Tna as tm̄art nns: “Mad aγ daγ tiwit?” Inna as: “Iwiγ am daγ yan umušš.” Inna as: “Ini yas: ‘Skr mad skrn imušša!’ ” Tna as γikli, ar ittxxi ix̄xan, ur a ittxxi ddhb. Yasi t urgaz, iluḥ t γ wasuk.

So the (voice in the tree) gave him a plate, saying to (the woodcutter): “If you want to eat, say to the plate: ‘Do what plates do!’ ” He said: “Good!” He went home, his wife asked him: “Now what have you brought us?” He said to her: “I only brought you a plate!” He said to her: “Say to it: ‘Do what plates do!’ ” She went to the plate and said so. That plate filled itself with couscous and meat. They ate until they had enough.

Some days later the old woman came again. She said to them: “Please, give me something to eat!” They said to her: “Go to that plate and say to it: ‘Do what plates do!’ ” She did so. The old woman ate until she had enough. She went away. After some days she had made a plate exactly like the one (of the woodcutter); she put it under her clothes and went (to the woodcutter’s house). (There) she took that plate of hers from under her clothes and placed it there; (then) she took the other one and hid it. She went (home again). (Somewhat later) the housewife came again to the plate. It did not want to give her any food. She said this to her husband. He lifted the plate high up in the air and threw it down on the ground, where it lay totally shattered.

(The woodcutter) waited until the morning. He took his axe and went off. When he arrived at the forest, he went straight to the tree. He began to fell it with force. The (voice) in the tree again spoke to him, saying: “What do you want this time?” He said to him: “Give me something to eat!” He gave him a cat. He said to him: “Say to him: ‘Do what cats do!’ and it will excrete gold for you!” He said to him: “Good!” He took the cat and went into a bath-house. He said to the keeper of the bath-house: “Look, (I give this cat in) custody!” He added: “But don’t say to it: ‘Do what cats do!’ ” He said to him: “All right!” (The woodcutter) entered the bath-house. The bath-house keeper said to himself: “Well, I will definitely test this cat!” He said to it: “Do what cats do!” whereupon the cat excreted gold. (The bath-house keeper) had a cat like that one. When (the woodcutter) left the bath-house, the bath-house keeper gave him the (other) one. The woodcutter brought the cat home. His wife said to him: “Now what did you bring us this time?” He said to her: “This time I brought you a cat.” He said to her: “Say to it: ‘Do what cats do!’ She said this to (this animal), it produced excrement not gold. The man took the cat and threw it out on the street.

Iggawr urgaz lli ar şbah; yasi aşaqquř nns, iftu. Aylliř ilkm tagant, iwed agidi lli. Ar t bdda ittkk^wm. Isawl iss dař řwalli ř ug^wns n şşjřt ann, inna as: “Mad dař trit?” Inna as: “Fk yyi mad şttař!” Ifka as krařř tkurayin, inna as: “Ini yasn: ‘Skrat mad skrnt tkurayin!’ ” Inna asnt řwalli. Brkn gis, ar t kkatn. Aylliř isbea ikuřayn, inna as řwalli: “Ini yasn: ‘*aeũdu billâh rrahman urrahim!*’ ” Inna t řwalli. Ggawrn ikuřayn, ur ar sul kkatn. Iftu, ilkm tiggmi nns, tna as tmřart nns: “Mad ař tiwit?” Inna yas: “Iwiř am krařř tkurayin. Ini yasn: ‘Skrat mad skrnt tkurayin!’ ” Tna asn řwalli; brkn gis, ar tt kkatn. Ar tşurmu tmřart lli. Inna as urgaz nns: “Ini yasn: ‘*aeũdu billâh rrahman urrahim!*’ ” Tna t. Balakn ikuřayn lli.

Taşk id dař tfqřirt. Tna asn: “Fkat yyi mad şttař.” Nnan as: “Ini i ikuřayn lli: ‘Skrat mad skrn ikuřayn!’ ” Tna asn řikann, brkn fillas, ar kkatn. Ar tşurmu. Inna urgaz: “Ullâh, ur flam ttasin, řir iř tiwit azrg d tzlaft lli ař tukrt. Tna asn: “Ha tn inn ř tggmi nu ř lmakan lflani.” Iftu urgaz, yawi tn id. Inna as: “Ini yasn: ‘*aeũdu billâh rrahman urrahim!*’ ” Tna asn t, balakn ikuřayn lli.

Iftu dař s dar bab n lřmmam. Aylliř ira a ikşm s lřmmam, inna i bab n lřmmam: “A Rbbi, řđu yyi ikuřayn a, ar d ffuřeř, walakin ad asn ur tnnit: ‘Skrat mad skrn ikuřayn!’ ” Inna bab n lřmmam, inna d ixř nns: “Ullâh, ar sar jřřbř ikuřayn ann ma n lřřift ad a ř gisn illan.” Inna asn: “Skrat mad skrn ikuřayn!” Zaydn ar t kkatn. Ar isřuyyu bab n lřmmam. Iffuř d řwalli, inna as: “Ullâh, ur ak tn nnuřzmř řar iř yyi tfkit amuşş inu!” Inna as řwalli: “Ha t inn! Asi t!” Yusi t řwalli.

(The woodcutter) waited until next morning. He took his axe and went off. When he arrived at the forest, he went straight to the tree. He started to fell it with force. The (voice) inside that tree spoke to him, saying: "Now what again do you want?" He said to him: "Give me something to eat!" He gave him three sticks and said to him: "Say to them: 'Do what sticks do!'" (The woodcutter) spoke these words. The sticks started to beat him. When he had been beaten enough, the (voice) said to him: "Say to them: '*I take refuge to God¹, the Merciful, the Compassionate!*'" He said that. The sticks stopped and were no longer beating (him). He went home, his wife said to him: "What do you bring us?" He said to her: "I bring you three sticks. Say to them: 'Do what sticks do!'" She said that to them and (the sticks) started to beat her. That woman begged for mercy. Her husband said to her: "Say to them: '*I take refuge to God, the Merciful, the Compassionate!*'" She said that. The sticks withdrew from her.

The old woman came again. She said to them: "Give me something to eat!" They said to her: "Say to these sticks: 'Do what sticks do!'" She said that and the sticks started to beat her. She cried for mercy. The (woodcutter) said: "By God, they will not be taken away from you, unless you bring back the mill and the plate that you have stolen from us." She said to them: "They are in my house in such-and-such a place." The man went (to her house) and brought them back. (Then) he said to her: "Say to them: '*I take refuge to God, the Merciful, the Compassionate!*'" She said this to them and the sticks stopped beating her.

(The woodcutter) also went to the bath-house keeper. When he wanted to enter the bath, he said to the bath-house keeper: "Please, keep these sticks for me until I go back home, but don't say to them: 'Do what sticks do!'" The bath-house keeper thought by himself: "By God, I will definitely test these sticks (to see) what kind of trick there is (hidden) in them." He said to them: "Do what sticks do!" They started to beat him. The bath-house keeper began to scream. The (woodcutter) came out (of the bath) and said to him: "By God, I will not free you from this, unless you give me back my cat!" The bath-house keeper said to him: "Here it is! Take it (away with you)!" The man took (the cat).

1 A wellknown line from the Koran, Sura: 114:1.

Inna i bab n lħmmam: “Ini yasn: ‘*aeûdu billâh rrahman urrahim!*’ ”
Inna asn t ħwalli, balakn ikuḗayn ann. Yasi tn ħwann, yasi d amušš
nns, iftu s tgm̄mi.

5. Lqışt n yat tfruxt tkkattinn d iznk^wad.¹

Ikkattinn yan urgaz, iṭṭaf yan ufrux d yat tfruxt. Iggawr ar yan
wass ira a iftu s lħijj. Ibnu tigm̄mi lli, iskr as yat ṭṭaqa. Yuşşu
lmuddn, inna yas: “Σla Rbbi, ha lflus. At tftut s dar ṭṭaqa yann şbah
ar şbah, ar tsqsat illi aynna stt ixşşan. Tawit as t id. Ard wrriy
nkkin ħ lħijj.” Inna ħwalli: “Mliħ!” Iftu urgaz lli d yus s lħijj.

Iggawr lmuddn, ar yan wass ar itteşaq tafruxt. Ur as tri. Inna as
lmuddn: “Ard yaşk babam, rad sigglı ssibab, ar km iṭḥi ħ tasukt nı
am akk^w iırs!” Tnna as tfruxt lli: “Aynna trit, tskrt!” Inna as
ħwalli: “Mliħ!”

Ayşan² iwri d babas d yus ħ lħijj. Ismnaggar asn ħwann tabrat
ħ uıaras. Yura yas: “Illik tfdħ k, tkks leaḗaḗa nnk! Ur sul tgit
mamkan taşkt d s ħi: kullu ayt tddşrt ad ssnen t.”

Iı^wi babas n tfruxt tabrat, ar itteııjab, ar ittndam, igllin! Işşafđ
yus, inna yas: “Σla Rbbi, a yuwi³, at tftut s tgm̄mi, tgt inn taskala s
tgm̄mi, tkşmt s tgm̄mi, tnnit i ultmak ad didk tmun. Tawit tt ar lıla,
tırst as. Tawit yyi d lħwayj nns d yat tg^wmmimt⁴ n idammn, at tn
suı, a ibrrd ma illan f wul inu!” Inna as ufrux lli: “Mliħ, a baba!”
Iftu ufrux lli, ilkm nn tigm̄mi, ig nn taskala, iı^wli s ufla. Tffuı srs
ultmas. Tnna as: “Σla slamtk, a g^wma!” Ur as irur ufrux lli lwııjab.
Ikk imikk n ssaet, inna i ultmas: “Inna yyi babam ak km awııı s lıla
ad am ħrsıı.” Tnna as: “Waxxa, a g^wma.” Tħzzm tfruxt, tmun d
g^wmas. Yawı stt ar lıla. Ikks as lħwayj, idfea tt ħ lıla. Inna yas:
“Aywa a ultma, ar sul ur twrrit s tgm̄mi nnıı!” Tnna as: “Waxxa, a
g^wma.”

1 Cf. Stumme 1895: 4; a tale from the Tazerwalt region.

2 A common, fixed expression, probably related to the verb *şħhu* “to be correct”
but, as far as I know, always pronounced with a non-emphatic *s*.

3 More frequent: *yıwi* “my son”.

4 I write *tag^wmmimt* “mouthful” following Boukous 1977: 202. Perhaps this
word is used in this story mistakenly for *tag^wmamt* «a tube made of reed (used
as a small container)», which would fit better in the context.

He said to the bath-house keeper: "Say to them: '*I take refuge to God, the Merciful, the Compassionate!*' " He said that and the sticks left him alone. The woodcutter took the sticks and the cat and went home.

5. The girl who once lived among the gazelles.

There once lived a man who had a son and a daughter. One day he wanted to go on pilgrimage. He renovated (lit.: built) (his) house and he had made a small window in it. He gave instructions to the muezzin, saying to him: "Please, here is some money. Go to the window every morning and ask my daughter what she needs. Bring that to her. (Keep doing this) until I come back from pilgrimage." (The muezzin) agreed. The man went on pilgrimage together with his son.

After some time the muezzin fell in love with the girl. (But the girl) did not want him. The muezzin said to her: "(I have time) until your father comes back to seek a cause for which he will surely throw you out on the street or even kill you!" The girl said to him: "Do whatever you want!" The muezzin said to her: "Good!"

Finally the father and the son were on their way back from pilgrimage. (The muezzin) had sent a letter to them (while they were still) on the road. He wrote to (the father): "Your daughter has made a fool of you and taken away your good name! You cannot come back here: all villagers know about it."

The girl's father had the letter in his hands, he was shocked and very sad, poor fellow! He sent his son, saying to him: "Please, oh son, go home, put a ladder to (the wall of) the house, go into the house and say to your sister that she must go with you. Bring her to a desert and kill her. You must bring me back her clothes and a mouthful of blood, that I will drink in order to cool down (the burning anger) in my heart!" The boy said to him: "All right, father!" The boy went to the house, put a ladder (against the wall) and climbed up. His sister came out to him. She said to him: "Welcome (back), brother!" The boy did not answer. After some time he spoke to his sister: "Your father told me to bring you to a desert to kill you there." She said to him: "All right, brother." The girl prepared herself and went away with her brother. He took her to a desert. (Having arrived there) he took away her clothes and chased her into the desert. He said to her: "Oh sister, don't ever go back to our house!" She said to him: "All right, brother."

Tftu tfruxt lli, tfk i lsla. Iwrri ufrux lli. Yaf nn yan wawtil γ uyaras, yawi t id, iyrs as, iemmr tag^wmmimt s idammn, yawi tn id i babas. Iswa babas tag^wmmimt ann n idammn. Lkmn tamazirt nnsn. Ggawrn gis, ggammin ma ittini walu f illis.

An nrar awal s dar tfruxt lli. Tftu tfruxt lli ar yan lsla, taf nn gis kra iznk^wad. Ar idsn tmuna, ar idsn tštta rrbie. Lli γ as imm γ i ššer γ ix, lli γ kullu tdl.

An nrar awal s dar yan ugllid. Iffu γ yan wass ugllid ann d imddukkal nns, ar ttsyyadn. Lli γ lkmn lsla yann, ssnkrn iznk^wad, ar ttmnidn tafruxt γ tuzzumt nnsn. Zran ukan tafruxt ann, wrrin. Issuf γ ugllid lbrih, inna as: “Ma izdarn a yyi d yawi tafruxt ann lli illan d iznk^wad?” Yašk id srs yan wuday, inna yas: “A Sidi, tafruxt ann, iy tga lins, ras stt id awi γ . I γ tga ljnn, ur as ssug^wr γ yat.” Inna as: “Waxxa, a uday, zayd, skr lerf nmk!” Inkr uday lli, iemmr sin izlafn n sksu, yan ur gis tisnt, yan illa gis tisnt. Inkr, isrs nn yan lmjmar iemmrn s leafiyt γ lsla yann. Isrs nn tizlafin ann htta ntni γ lsla yann. Iftu, iesses f tfruxt lli. Tašk id tfruxt lli, taf nn amtššu d leafiyt. Tggawr, ar tštta. Ar tštta γ ir γ wa lli illan tisnt. Tšša aylli γ tšbea, ar trqqa γ leafiyt lli. Idwwm as wuday lli γ ayann yan tmn iyam, aylli γ kullu issfsi leafiyt lli ifaddn n tfruxt lli. Aškin srs iysan, γ ^win tafruxt lli, awin tt id i ugllid. Itahl tt ugllid ann, iskr as tmn iyam n tm γ ra.

Tkka dids yan usg^was n wađan, taru dids yan ufrux. Ar ittmnid ugllid tafruxt lli, ur ar tsawal. I γ r d i wuday, inna as: “Tir a yyi tskrt i xtad arki γ a tsawal.” Inna as wuday: “Mli γ , a sidi!” Izayd wuday lli, yujja tam γ art lli aylli γ tsgn afrux γ lfraš. Ikšm wuday s lbit, yasi afrux lli, yiri at t ilu γ γ ššbbak. Tak^wi nn tm γ art ann, tiri at tqqd as i γ yuyit, tak^wi gis tdkmit n rrbie lli as illan x taqqayt: ar tsawal. Iffu γ wuday, yašk id ugllid, ifr γ . Iskr da γ sbea iyam n lfr γ ,

The girl roamed in the desert. The boy went back. He found a hare on the road, he caught it, killed it, took a mouthful of blood and brought it to his father. His father drank the mouthful of blood. (Then the father and his son) returned to their village. They stayed there, but they were unable (to find someone) who could say anything about his daughter.

Let us return to the girl. The girl finally arrived in a desert where she found some gazelles. She accompanied them and ate grass with them; eventually her hair had grown (so long) that she was completely covered by it.

Now let us talk about a king. One day a king went hunting together with his men. When they arrived at that desert, they roused the gazelles and saw a girl among them. They saw that girl and went back (to the palace). The king issued a proclamation, saying to (the people): "Who can bring me the girl that lives among the gazelles?" A Jew came and said to him: "Sire, if she is human, I will bring her. If she is a jinnee, I cannot do a thing about her." He said to him: "All right, oh Jew, go and show your skills!" The Jew went to work, he filled two plates with couscous, one without salt, the other one with salt. He placed a charcoal oven with fire in it in the desert. He also set the plates in the desert. He went to watch the girl (whether she would come and try the couscous or not). The girl came, she found food and a fire (to warm herself). She stayed (there) and ate. She ate only from the plate (containing) the salted (couscous). She ate until she had enough and then she warmed herself at the fire. The Jew repeated this for eight days, until the (warmth of) the fire had weakened the knees of the girl. When the horsemen came to her, they caught her and brought her to the king. The king married her and organised a wedding party of eight days for her.

She spent a year with him and bore him a son. The king had noticed that the girl did not speak. He called the Jew and said to him: "Just make this (girl) speak for me." The Jew said to him: "All right, Sire!" The Jew went (to her) and waited until that woman was about to put her baby in bed. (Then) the Jew came into her room, took the baby and (did as if he) wanted to throw it out of the window. The woman jumped up, she wanted to scream him out and then a little grass ball that had been stuck in her throat came out: she could speak (again). The Jew left (the room), the king came in and was very happy. He organised a feast of seven days,

lily ar tsawal tmyart lli.

Zayd, a lhal, w ašt d, a lhal! Ar yan wass, yašk id day luzir, ira a ittešaq tamγart ann. Tnna as tmyart: “Itti nn gi!” Inna as luzir: “Ur illi, γir at ig lhal!” Tnna as tmyart: “Ur illi akk^w abadan γ ddunit!” Inna as luzir: “Iγ ur trit, rad am nγeγ afrux ad!” Tnna as: “Ur riγ, γir nγ t!” Yasi γwann afrux ann, yut iss aγrab. Iffuγ.

Tnkr tmyart lli, tls lḥwayj nns, tffuγ d lɣla. Ar tfttu aylliy tlkm yan lɣla. Taf nn gis yan umksa, ar ikssa ulli. Tnna yas: “Σla Rbbi, ad yyi tfkt tili yad, ad ak fkγ lxatm ad.” Inna as umksa lli: “Waxxa.” Tasi d tili lli, tγrs as, tasi d aḥlig nns, tssird, tg t i ix f nns, tg zun amjjuḍ. Aylliy tlkm yat lmdint, tγ^wi yat ḥanut, tskr gis tašffajt¹. Tbddl¹ lksut, tskr lksut n irgazn. Ar tzznza ššfnj. Faln mddn iz d argaz.

An nrar awal s dar babas d g^wmas. Iggawr babas aylliy ikmml asgg^was lli. Ur jju issfild ḥtta yan a ibdr illis s lɣir ula s lear. Inna i yus: “A Rbbi, a yuwi, izd tnyit ultmak nγd uhu?” Inna as yus: “Lalal, a baba, is tt kad ḥiγ d lɣla!” Inna as: “Aywa, a yuwi, rwaḥ a iss nsigg!” Ar ftun aylliy lkmn tamdint lli. Ḥtta lmuddn ilk m lmdint ann, ula ugllid, ula luzir, ar yadlli siggiln tafuxt ann. Lkmn lmdint ann; ismraggar tn Rbbi kull γ lmdint ann. Aškin d kullu s ḥanut ann. Tnna asn tfruxt lli: “Σla Rbbi, eḏḏγ awn γiḍad ad dari tnsim. K^wnni tgam ibrraniyn, ḥtta nkki giγ abrrani. An nqššr γiḍa!” Nnan as: “Mliḥ!” Ftun γwilli.

Lliy zzuḥn leša, aškin d s dar tfruxt lli, ggawrn. Tawi yasn imnsi, tawi yasn ššfnj, tskr asn atay. Tnna yasn: “Ma rad aγ giwn ieawd yat lqışt?”

1 Elsewhere: *taššfnajt* “the profession of a donut (*ššfnj*) baker.”

because his wife was able to speak again.

Time past¹. One day the vizir² came again, he had fallen in love with the woman. But the woman told him: “Go away from me!” The vizir said to her: “(Perhaps) there is no (love for me now), but the time will come!” The woman said to him: “No, it will not! Never in the world!” The vizir said to her: “If you don’t want (me), I will kill the boy!” She said to him: “I don’t want (you), kill him (if you must)!” The vizir took the boy and threw him against the wall. He left (her room).

The woman dressed herself and went to the desert. She went on, until she finally reached a desert. There she found a shepherd herding sheep. She said to him: “Please, give me this sheep and I will give you this ring.” The shepherd said to her: “All right!”. She took the sheep and killed it, she took its stomach out, washed (the skin that covers it) and pulled it over her head (so that) she was like a scald-head. When she arrived in a town, she hired a shop and made a donut bakery in it. She changed her clothes and dressed in men’s clothes. She sold donuts. People thought that she was a man.

Let us return to her father and her brother. Her father waited for a whole year. He did not hear anyone mention his daughter, in either a good sense or in a bad sense. (Then) he said to his son: “Oh God, oh my son, did you (really) kill your sister or did’nt you?” His son said to him: “Oh no, father, I only chased her into the desert!” He said to him: “Come on, let us go look for her!” They went on until they arrived at the town (where the girl sold donuts). (Meanwhile) the muezzin, the king and the vizir, had also been searching for the girl. They arrived (all in the same) town; God brought them together in that town. They all went to that shop. The girl said to them: “Please, (gentlemen), I invite you to spend the night here. You are strangers (in this town) and so am I. We can kill the time tonight, telling stories to one another!” They said to her: “All right!” They left the shop.

After the eveningprayers they went to the girl and stayed there. She brought them an evening meal and donuts; she made tea for them. (Then) she said to them: “Who among you will tell a story?”

1 Lit.: “Go, oh time, come, oh time!” a formulaic phrase in folk tales.

2 Stumme remarks that the *luzir* is probably the Jew who had been appointed vizir as a reward for making the king’s wife speak again.

Nnan as kullu: “Ma ran neawd? Ur darnγ ma nteawad, εawd ay kyyi nnit!” Tnna asn: “Mlih! Rad awn εawdγ yat lqışt idrrfn. Ar asn tteawad kullu mad as ijran. Lliγ tkmml, tnna yasn: “Ha baba, ha g^wma, ha nn argaz inu, ha lmuddn, ha luzir lli inγan yuwi!” Tkks asn f wazzar, tzzugz ix f nns. Yumz tt urgaz nns, ihbbi tt, ula babas, ula g^wmas umzn tt, hbbln tt. Iγ^wi babas n tfruxt lmuddn, iγrs as. Iγ^wi ugllid luzir, iγrs as. Yawi tn ugllid s tmazirt nns. Babas n tfruxt iga lxlift. Iskr daγ sbea iyam n lfrh. // Ššiγ ukan kra n tammnt d wudi x tmγra yann. Flγ tn, aškγ d s γi.

6. Lqışt n Hmad Unamir.¹

Ikkattinn yan ufrux, illa dars mas. Ar yaqqa γ tmzgida, iga amħdar. Ad ukan iṭṭaš γ yiḍ, ar as ttγ^wmn lmlayka lhna γ ifassn. Ad ukan inkr šbaḥ, iftu s tmzgida, ar izṛra ṭṭalb lhna γ ifassn nns, ar t ittkk^wm kraygat ass. Ukan inna i ṭṭalb: “A sidi, nkkinn ur a ttγ^wmγ lhna. Iγ g^wnγ γ yiḍ, ar flli tffu lḥal, γ^wman kullu ifassn inu!” Inna yas ṭṭalb: “Is tsnt mamnk at tskr?” Inna as: “Iγ tg^wnt γiḍa, asi tikint, tgt gis lqndil irγan, tdlit s tsrg^wlt ad ur iffuγ tifawt. Tessest, a ur teṭṭašt, walakin skr is tg^wnt.” Inna as: “Mlih, a sidi!” Iftu ufrux lli, iskr γiklli s as inna ṭṭalb.

Ilkm tuzzumt n yiḍ, aškin d lmlayka, ar as ttγ^wmnt lhna. Išbbr γ yat. Rwlnt xtinn yaḍnin. Yall tasrg^wlt f tkint, yaf nn yat tfruxt. S as tnna tfruxt lli: “Rḫm yyi, a Hmad, ur tḫḍart i ššruḍ inu!” Inna yas: “Ur rad am rḫmγ! Ar bdda flawnt šttaγ akuṛay šbaḥ ar šbaḥ!” Tnna as: “Rḫm yyi ukan, ur tḫḍart i ššruḍ inu!” Inna yas: “Ma igan ššruḍ nnm?” Tnna as: “Xššan yyi sbea n lbyut, yat γ yat, ak kullu tnnurzmnt s yat tsarut!” Inna yas: “Llan!” Tnna yas daγ: “Lbyut ann, ur a tnt ittkka ḥtta yan, γar kyyin!” Inna as: “Mlih!”

1 Cf. Stumme 1895: 17; a tale from the Tazerwalt region.

They all said to her: "What shall we talk about? We have nothing to tell, *you* tell us something!" She said to them: "All right! I will tell you a nice story. She told them everything that had happened to her. When she had finished, she said to them: "Now this is my father, this is my brother, this is my husband, this is the muezzin and this is the vizir who killed my son!" She took away for them (the stomach skin that covered) her hair and let her hair (lit.: her face) fall down. Her husband embraced and kissed her and so did her father and her brother. The father of the girl caught the muezzin and killed him. The king caught the vizir and killed him. The king took them all home with him. The father of the girl became the king's deputy. The king again organised a joyous feast lasting seven days. // I ate some honey and butter at that feast. I left them (there) and came here.

6. The story of Hmad Unamir.

There once was a boy who lived with his mother. He studied in the mosque and was a student (of the Koran). At night, when he slept, angels painted his hands with henna. When he woke up in the morning and went to the mosque, the teacher saw the henna on his hands and punished him every day. (The boy) said to the teacher: "Oh sir, I am not the one who paints my hands with henna. I sleep at night and in the morning my hands are painted all over!" The teacher said to him: "Do you know what to do?" He (then) said to him: "When you go to sleep in the evening, take a pan, put a lit candle inside, cover the pan with the lid, so that the light does not come out. You must stay awake and (try) not to fall asleep, but do as if you are sleeping." He answered: "All right, sir!" The boy went (home) and did what the teacher had said.

In the middle of the night angels came and painted (his hands) with henna. He quickly caught one (of them). The others fled away. He lifted the lid from the pan and saw (an angel in the shape of) a girl. The girl said to him: "Let me go, Hmad, you cannot meet my demands!" The boy said to her: "I will not let you go! Because of you I was punished with a stick each morning!" She said again: "Let me go, you cannot meet my demands!" He said to her: "What are your demands?" She said to him: "I need seven rooms, one inside the other, and they must be opened by one key!" He said to her: "They will be there!" She said also: "Nobody may enter these rooms except you!" He said to her: "That's fine!"

Izayd, ig tt γ lbit nns aylliγ ibna lbyut ann. Itahl tt.

Iggawr dids kada wa kada. Iγ iffuy, ar ittrgl lbyut, ar nn ittga tasarut γ umdduz. Mas ur tiwi lx^wbar ma illan γ lbyut ann. Imil tiri at tkšm s lbyut ann, tggammi maniγ a nn ittga yus tasarut.

Ar yan wass tzayd yat tfullust, ar tskrukus amazir, tssak^wi tasarut, taf tt inn mas. Tzayd mas. Ar ttnurzum lbyut lli. Aylliγ tlkm lbit igg^wran, tkšm f tfruxt lli. Tgg^wd tfruxt lli ula mas n ufrux lli. Tffuy. Trgl day lbyut, tħda nn tasarut γ umazir.

Aylliγ d yuška ufrux lli, yasi tasarut, irzm lbit izwarn. Yaf tt inn tnda, tiss snat yaf tt inn lkmn as waman tawlzit, tiss krađ lkmn as tagaliđt, tiss kuzđ afud, tiss smmus taγ^wma, tiss sđist tagg^wst, tiss sa ddu tiwa. Ar ittmnid tafuxt lli, tggawr γ iggi n ššbbak, ar talla. Ar iss isawal, inna as: “Mak km yaγn?” Tnna as: “Ur yyi yaγ ħtta walu, mn γar mak is tkka γid! Ğikkad a yyi trzmt ššbbak a, ad riħγ s imikk!” Irzm ufrux lli ššbbak, tiri tfruxt lli at tayll. Ig nn afus, a stt yamz, tfl as lxatm γ ufus, tg tatbirt, tayll. Tnna yas: “Iγ yyi trit, a yyi nn tlkmt γ wiss sa ignwan.” Tftu.

Iffuy ufrux lli, isγ ayyis, isafr. Ar ifttu tawada n klt snin, aylliγ ilkm tarwa n yan lbaz mquqn. Iγ yuyll, zund iγ tuyll tgmni. Iγrs i ukitar lli nns, ifk t i tarwa n lbaz lli. Tašk id matsn, ar ttmnid tarwa nns ar šttan akitar lli. Ukan tnna: “Mag gigi iskrn lxir a, a d yašk: aynna ira, ifka yas t Rbbi!” Isawl d ufrux lli, inna yas: “Nkkin!” Inna as tħir lli: “Mat trit?” Inna as: “Ur darm riγ γar a yyi nn tsslkmt i wiss sa ignwan!” Tnna yas: “Mrħba bik!” Tnna yas: “Ssudu γ iggi n đđħr inu!” Issudu ufrux lli γ iggi n đđħr nns.

He placed her in his (own) room until he had built those rooms for her. (Then) he married her.

Now he lived with her for some time. When he left (home) he used to close the rooms (of the angel-girl) and placed the key under the dunghill. His mother had no idea of what was (hidden) in these rooms. She wanted to enter the rooms but did not know where her son had put the key.

Then one day, when a chicken dug in the dunghill and brought (lit.: made jump) the key to the surface, his mother found it. His mother went and opened the rooms. When she came to the last one, she entered (the room of) the girl. The girl was frightened and so was the mother of the boy. She went out (immediately). She closed all the rooms again and hid the key under the dunghill.

When the boy came (home), he took the key, opened the first room. He found the (floor of the) room wet, in the second room he found water up to his ankle, in the third room he found water up to his calf, in the fourth room (he found water) up to his knee, in the fifth room (he found water) up to his thigh, in the sixth room (he found water) up to his waist, in the seventh room (he found water) up to his arm-pit. He saw the girl sitting in the window-sill, she wept (bitterly). He spoke to her saying: "What is the matter with you?" She said to him: "There is nothing wrong with me, except that your mother has been here! Now open this window for me, I want some fresh air!" The boy opened the window and the angel-girl wanted to fly away. He reached out with his hand to catch her, but she left a ring in his hand, she (herself) became a pigeon and flew away. She said to him: "If you love me, then join me in the seventh heaven." She then flew away.

The boy bought a horse and started to travel. He travelled for three years, until he met the fledglings of a big (female) falcon. When (this falcon) flew, (it was as if) a house was flying (through the air). He slaughtered his horse and gave (its meat) to the fledglings of the falcon. The falcon mother came and saw that her fledglings were eating the horse. She said: "May the one who was so kind to me, come: God shall give him whatever he wants!" The boy said to (the falcon): "It's me!" The bird said to him: "What do you want?" He said to her: "I only want you to bring me to the seventh heaven!" (The falcon) said to him: "You are welcome!" (The falcon) said to him: "Climb on my back!" The boy mounted her back.

Tzayd, tayll srs. Aylliγ t tsslkm i wiss sa ignwan, tsrs t.

Iftu ufrux lli ar yan lēin, yaf nn gis yat ššjrt γ iggi nns. Iγ^wli ššjrt lli. Tašk id twayya, tra at tag^wm, ar nn ttmnid udm n ufrux lli γ waman. Ukan tna: “Nkkin ad akk^w idrrfn γikad, iriγ ad ag^wmγ i lalla?” Tall abuqal ar ignwan, tiri a iss tut akal. S lliγ as inna ufrux lli: “Hda! hda! Hat nkkin ayann!” Inna as: “Tawayya n mit at tgit?” Tna as: “Tawayya n flanta.” Inna as: “Hak lxatm a, awi t i lallam.” Tamz lxatm, tftu. Aylliγ tlkm tiggmi, tfk lxatm lli i lallas. Tna as lallas: “Hak, awi nn ayyul, emmṛ as lḥšiš, tgt afrux ann γ ddu lḥšiš, tawit t didm s tggmi.” Tftu twayya lli, tskr γiklli s as tna lallas. Tawi nn afrux lli s tggmi. Iffuγ zγ ddu lḥšiš. Iggawr d tmγart nns. Tftu tmγart nns, ar as tmmal tiggmi. Aylliγ tlkm yan lbab, iffuγ s wakal, tna yas: “Σla Rbbi, tkka kullu tiggmi, mn γar lbab ad uhu!”

Aywa, iggawr ufrux lli d tmγart nns kada wa kada mn liyam. Ar yan wass n leid mqqurṇ, inna d ix f nns: “Ullāh, as sar agg^weγ γ lbab ad lli s yyi tna xta: ‘At t ur trzmt!’ ” Izayd, irzm t. Ar ittmnid mas γ wakal, tγ^wi izimmr γ ufus, tggammi mad as iqqrns. Ukan tšγ^wl: “Manzak, a ḥmad, a yuwi, ad yyi tγrst i yizimr a?” Ukan ar tallā. Ar ittmnid ufrux lli γiklli. Iḥna γ mas, yak^wi nn.

Frrqn t kull laryah. Yat tmqgit n idammn a ilkmn izimr, iyrs as. Iḍuḍan nns ḍrn γ yan ujarif: nkrn gis xmsa n leyun. Immt. Wa-sslam!

7. Uššn d wasif.¹

Lqišt n yan wuššn, ifta yan wass ar itlli, ar ifttu aylliγ ilkm yan wasif, yiri at t izgr. Iḍr nn gis, ar izggr γikann. Imil yak^wi d flas ungi, awin t waman, ar srs kkatn aylliγ ifta a immt. Izṛ taštṭabt nns tzwar t, inna: “A hayya, nq^wnd gim, a ddunit, lliγ d γilli igg^wran izwar, γilli yadlli izwarn igg^wra!”

1 Cf. Destaing 1940: 1-3; a tale from the Aksimen (*Aksimn*) region.

She flew away with him. When she had brought him to the seventh heaven, she placed him (on the ground).

The boy went to a well, he found a tree next to it. He climbed that tree. A slave-girl came to fetch water, she saw the face of the boy in the water. She said: "Look, (if) I am so beautiful, (why) should I fetch water for my mistress?" She lifted the jar up to the sky and wanted to throw it on the ground. Then the boy said to her: "Easy does it! Look, it was me (reflected in the water)!" He said to her: "Whose slave-girl are you?" She answered him: "The slave-girl of so-and-so!" He said to her: "Take this ring and bring it to your mistress." She took the ring and went (away). When she came home, she gave the ring to her mistress. Her mistress said to her: "Take a donkey and load it with hay; hide the boy under the hay and take him home with you." The slave-girl did what her mistress had ordered. She took the boy home. He came out from under the hay. He went to sit next to his wife. His wife showed him the house. When they came to a door that opened to the earth, she said to him: "Please, you can go through all of the house but not through this door!"

The boy stayed with his wife for many days. On the feast of Id Kebir he said to himself: "By God, I really want to look through the door of which she has said: 'Don't open it!'" He went and opened it. Then he saw his mother on earth, holding a sheep in her hands, unable to find someone who would slaughter it for her. (His mother) cried: "Where are you, oh Hmad, my son! Can you please slaughter this sheep for me?" She wept. The boy saw that. He had pity on his mother and jumped!

Winds tore him to pieces. A drop of (Hmad's) blood reached the sheep (of his mother) and killed it. The fingers (of the boy) fell on a rock: five wells sprung up from there. (Hmad) died. Farewell!

7. The jackal and the river.

The story about a jackal (who) was roaming around one day, until he came to a river; he wanted to cross it. (But) he fell into the river and crossed it that way. A strong current took him by surprise, the water carried him away, beating him until he was almost dead. (Suddenly) he saw his tail in front of him and (then) he said: "Oh dear! We are quite desperate about you, oh world, when last things come first and first things come last!"

8. Ismg d ddllaḥ.¹

Lqiṣt n yan yismg, nttā d yan urgaz. Ikkattinn yan ismg, iskr yat tḥirt x tama n yan uḡaras. Izzu gis ddllaḥ d uḡalim d lmnun d wagan d txsayt, ar t ittgabal aylliḡ tnwa. Imil yan wass, ha yan urgaz yiwi t id uḡaras, ar ifttu aylliḡ d ilkm ismg lli, inna as: “Ssalamu ealaykum, a ismx inu!” Inna yas d ḡwalli: “Σalaykum zri, ssalam ur illi x tḥirt!” Inna yas urgaz lli: “A xali Mbara, ssalam izgzitn ka iga!” Inna yas ismg: “Ḥayann a f ur illa x tḥirt, aṣku ar d ittawi awal, awal ar d ittawi ddllaḥ, ddllaḥ ur illa!”

9. Uššn d tarwa nns.²

Lqiṣt n yan wuššn dars smmus tarwa. Kra igan ass ar asn d ittawi yan ulqqay nḡ yan ikru. Ḥikann bdda, ar ammas n yan wass inin as tarwa nns: “A babatnḡ, maniḡ a bdda ttafat tifiyyi?” Inna yasn: “Ar t id ssaḡḡ ḡ ssuq.” Inin as: “Ma s a stt id tssaḡt kyyin? Ur dark lflus!” Yini asn: “Ar t ssaḡḡ s dḡin.” Nnan as: “Manag^w rat txllṣt?” Inna yasn: “Ass nna d ur kšmḡ, tssnm iz d ḡassann a d friḡ.”

10. Agru d unzar.³

Lqiṣt n yan ugru iffuy d yan wass zḡ lēin lli ḡ izdḡ. Iggawr f iggi n yan uḡru, isummḡ gis tafukt. Imikk n tssaet, ha amdлу yuška d, iliḡ as tafukt. Inna d ixf nns: “Matta ḡayad!” Ḥikann, ha anḡar ar ittršiš, ar filas tṡarnt tmqqa n unzar. Inna d ixf nns: “Nkkin giḡ anafal lliḡ nit lliḡ ḡ imi n tgm̄mi nu, ar tḡdagḡ lksut inu!” Ilwr.

11. Tafqqirt d uzrg.⁴

Lqiṣt n yat tfqqirt. Yan wass tssuda aḡyul nns, tftu s ssuq, tsḡ gis yan uzrg. Tḡ t id f uḡyul nns. Aḡyul ann idēaf aylliḡ filas iqqur ilm. Imil iṣmi yas ḡ uḡaras, idṡ as. Tzzugz filas azrg, tnna yas: “Kyyin a yyi d yiwin ar ḡid, kyyin ar rad yyi irar ar tigmmi nu.

1 Cf. Destaing 1940: 7-9; a tale from the Aksimen (*Aksimn*) region.

2 Cf. Destaing 1940: 16-17; a tale from the Aksimen (*Aksimn*) region.

3 Cf. Destaing 1940: 21-22; a tale from the Aksimen (*Aksimn*) region.

4 Cf. Destaing 1940: 48-49; a tale from the Aksimen (*Aksimn*) region.

8. The negro and the gourds.

The story about a negro and a man. Once there was a negro who cultivated a vegetable garden along the side of the road. He grew gourds, onions, melons, cucumbers and pumpkins in it and watched over his garden until they were ripe. Well, one day there was a man on the road (lit.: the road brought a man) who walked until he had arrived at (the garden) of the negro. He said to (the negro): "Peace upon you, oh my negro!" The other said: "Leave out (lit.: pass) *upon you*, there is no *peace* in the garden." The man said to him: "Oh uncle Mbara (= Mbark), (I say) *peace* only (because of) politeness!" The negro said to him: "That is why it is not in the garden, because (*peace*) brings along a conversation, a conversation brings along (giving some gourds) and gourds are not there!"

9. The jackal and his children.

The story about a jackal who had five children. Every day he brought them a lamb or a young goat. This went on until his children said to him one day: "Oh father, where do you always find the meat?" He said to them: "I buy it at the market." They said to him: "With what do you buy it? You don't have money!" He told them: "I buy on tick." They said to him: "When are you going to pay?" He said to them: "The day that I don't come home, you will know that I paid."

10. The frog and the rain.

The story about a frog who, one day, came out of the well where he lived. He sat down on a stone to enjoy the sunshine. Somewhat later some clouds came and the sun disappeared. He said to himself: "What is this!" Then a rain started to fall, (and) raindrops fell on him. He said to himself: "I would be crazy if I would stay here at the entrance of my house, soaking my clothes!" He rushed off.

11. The old woman and the mill.

The story about an old lady. One day she mounted her donkey and went to the market to buy a mill. She placed it on her donkey. (However) the donkey was weak, it had a dry skin. Look, it got tired of (carrying the mill) on the road and fell down because of it. She took the mill from (its back) and said: "You are the one who brought me to this place, you are the one who is going to take me back home."

Iγ ur tẓdārt at tasit azrg, at t asiγ. Nkkin ar ra yasi azrg, tasit yyi kyyin!” Tssudu t, tg azrg γ ukba nns.

12. Alg^wmaḍ d uyrda.¹

Lqışt n yan uyrda nttā d yan ulg^wmaḍ. Illa uyrda x tasa nns, imil islla i lḥss mnn flas ikšmn, inna: “Maḍ d flay ikšmn?” Inna yas ulg^wmaḍ: “Ur d yat, lxir ukan a flawn ikšmn!” Inna yas d uyrda: “Iz d kyyin ayad, a bi iyrdayn. Nfl ak t, a lxir γzzifn, ašku lxir γzzifn ar izzbzag aḥlig!” Iffuγ nn uyrda d imi yaḍnin, iftu.

Ayrda iγ ra iγz tansa, ar as iskar sa imawn, ar ittini: “Yan as igan yan imi, a stt flas iqqn Rbbi!”

13. Uššn d tkššult.²

Lqışt n yan wuššn. Fkan as mddn yat tkššult, nnan as: “Hak takššult ad, awi tt s wasif, ssird stt id gis bahra, tawit stt id ar γid, nfk ak tiγrad nkk.” Yawi tt, issird stt, izr tt, iqlb tt; yaf tt inn tej b t. Inna d ix f nns: “Iγ asn iwiγ takššult ad, mar rad yyi akk^w fkin? Ur rad yyi fkin ma stt yufn.” Yamz tt, išš tt, yurri d s tgm̄mi. Nnan as: “Manza takššult?” Inna yasn: “Ššix tt s tγrad inu!”

14. Awtil d usḥssu.³

Lqışt n yan wawtil. Inna d ix f nns: “Tid lli γ lliγ, ur gis r̄rbie, r̄rbie ur illa γar γill(i) a ttikkan ing^wmarn, γinn γ illa ma ittyitšan. Tili gis tkššad, rad srs ftuγ eal Allāh!” Iftu s γinn, inna: “Rad frdγ, ar ḥssuγ!” Tikann imikk, islla i lḥss n tuglin nns, tbbi tifr̄di, tna: “Ur d lmeiš̄t at tga xta! Ur illa γar amtšu nγ aḥssu. Rad ftuγ s mani yaḍnin γilli rad št̄taγ bla tikššad ula aḥssu!”

1 Cf. Destaing 1940: 53-54; a tale from the Aksimen (*Aksimn*) region.

2 Cf. Destaing 1940: 58-59; a tale from the Aksimen (*Aksimn*) region.

3 Cf. Destaing 1940: 62-63; a tale from the Aksimen (*Aksimn*) region.

If you cannot carry the mill, let me carry it. I will carry the mill, you will carry me!" She mounted (the donkey) and placed the mill on her lap.

12. The snake and the rat.

The story about a rat and a snake. (Once) a rat was in his hole. Suddenly he heard the sound of someone coming in. He said: "Who enters?" A snake said to him: "Nevermind, it is a good (person) who enters!" The rat said to him: "It is you, oh rat-snake. We will leave (this place) for you, oh long good one, because a long good one makes the stomach swell!" The rat escaped through another entrance and went off.

When the rat digs a hole, he usually makes seven entrances and (therefore he) says: "A hole with one entrance, may God close it for him!"

13. The jackal and the churn skin.

The story about a jackal. People gave him a churn skin and said to him: "Take this churn skin, take it to the river, wash it properly, bring it back here and we will give you a reward." He took it, washed it, looked at it closely; it pleased him. He said to himself: "If I bring them this churn skin, what will they give me? They will not give me something better than this." He took it, ate it and went back to the house. The people said to him: "Where is the churn skin?" He said to them: "I ate it as my reward!"

14. A hare listening.

The story about a hare. He said to himself: "Where I am now, there is no grass, there is no grass except at the place where there are hunters, there one finds something to eat. There is (some) danger there, yet I will go for God's sake!" He went there and said: "I will graze and listen (at the same time for a possible approaching danger)!" After a while he heard the sound of his molar teeth, he stopped grazing and said: "This is no life! It is better either to eat or to listen. I will go to another place where I can eat without danger nor (frightening) sounds!"

15. Tafullust d ikiyawn nns.¹

Lqışt n yat tfullust, nttat d ikiyawn nns. Yan wass tzwar yat tfullust ikiyawn nns s iggi n yan umdduz, ar gis skurkuzn. Imil yaf yan ukiyaw gisn yan ubuxi, inna yasn yan yađnin: “Bđu didi, a g^wma!” Inna yas: “Uhu, ur tgit g^wma, ur giγ g^wmak, tag^wmat ur γid tlli, wa nna yufan kra, yaf t i ugayyu nns!” Ar yalla γwalli s dar innas, inna yas: “A inna, g^wma inna yyi: ‘Ur tgit g^wma, ur giγ g^wmak’, inakr tag^wmat f yan ubuxi! Yufa t, yiri t wađdut!” Tnna yas tfullust: “A yiwi, iy^wzan akk^w; ur dari tibbit ma tssumumm. Mraddis dari tibbatin, tssumm ak^wfay inu, ira ag gik iħnnu, tħnnut gis! K^wnni tgam nn *kkiw*, gγ nn nkkin *gutt*, amdduz ismun aγ akk^w. Kuyan ar iskurkuz i ugayyu nns.”

16. Bu Mħamd nttat d wuřšn.²

Idda wuřšn nttat d Bu Mħamd ad ak^wrn ađil. Křmn γ yat talxrrajt, ar řttan ađil. Bu Mħamd ad ukan iřř řway, iddu a yarm talxrrajt is rad gis iffγ nγd uhu. Uřřn ar iřtta aylliγ iřbea. Lliγ ira a iffγ, ur t tumi talxrrajt. Inna i Bu Mħamd: “Manik rad skrγ ad ffuγγ?” Inna yas Bu Mħamd: “Ddu, skr d is tmmutt, gn, zđl idarñ nnk, rđm i imi nnk. Iγ d yuřka bab n wurti iy k izra, hati rak k inn iluħ s břra n wurti, γakudann trwlt.”

Lliγ d yuřka bab n wurti, izř uřřn ign, inna: “Ha yuřšn immut!” Yasi t s tmγilt, iluħ t inn γ břra n wurti. Ifl as d timγilt nns γ ufus nns. Inna yas bab n wurti: “Issanγ k γikka, tgit ag^wjđad!” Iddu wuřšn s dar Bu Mħamd, inna yas: “Manik rad skrγ? Bab n wurti issn yyi!” Inna as Bu Mħamd: “Ddu, jme aytmak, đalb asn ak k

1 Cf. Destaing 1940: 88-91; a tale from the Aksimen (*Aksimn*) region.

2 Cf. Roux 1942: 17; a tale from the Ayt Briim region.

15. A hen and its chickens.

The story about a hen with her chickens. One day a hen walked in front of her chickens on top of a dung-heap, they were scratching (looking for food). Look, one of them found a big worm, another (chicken) said to him: "Divide it with me, oh brother!" He said: "No, you are not my brother, I am not your brother, there is no fraternity here, the one who found something, found it for himself!" The other (chicken) went to his mother weeping, saying: "Oh mother, my brother told me: 'You are not my brother and I am not your brother', he denied fraternity between us because of one worm! He found one and wants it (all) for himself!" The hen said to him: "Oh son, (the other one) is right; I don't have teats that you can suck. If I would have teats, then you would suck my milk (and then) he would love you and you would love him!" (But since this is not the case), you (must simply) say *kkiw*, I (must simply) say *gutt*, the dung-heap brings us together. Everyone scratches (for food on it) for his own sake.

16. The hedgehog and the jackal.

The jackal and the hedgehog went to steal grapes. They entered (a garden) through a hole in the fence and started to eat grapes. Each time the hedgehog had eaten something, he went away to test whether he could still go through the hole or not. The jackal, however, ate until he had enough. When he wanted to go out, the hole in the fence was too narrow (lit.: did not contain him). He said to the hedgehog: "What can I do to get out of the garden?" The hedgehog said to him: "Do as if you are dead, lie down, stretch your legs (lit. feet) and open your mouth. When the owner of the garden comes and sees you, he will throw you out of the garden, this is how you can escape."

When the owner of the garden came and saw the jackal lie down (on the ground), he said (to himself): "Look, a dead jackal!" He took it by its tail and threw it out of the garden. (The jackal) left the tail in the hands (of the owner of the garden). (Seeing that the jackal was not dead but alive) the owner of the garden said to him: "I will recognize you now, you are tailless!" The jackal went to the hedgehog and said to him: "What shall I do? The owner of the garden will recognize me!" The hedgehog said to him: "Go and bring your family and friends together and ask them to help you

ɛawnn at tsrutt tumzin nnk, txznt yan wuškay γ wannrar.”

Iqqn kullu uššann s tmγal nnsn, issmiggir tnt bahra. Fakudann irzm i wuškay, rwln kullu wuššann. Kullu ffaln timγilin nnsn. Gan kullu ig^wjdādn. Bab n wurti ijla yas γwalli yas iššan adil, ašku uššann gan kullu ig^wjdādn.

17. Asuqqi d lǰmaet.¹

Ikkattinn yan usuqqi isshḍr dar yat lǰmaet. Asuqqi yann lafeal nns ur fulkin. Ar ittzaḷla s lǰmaet γ tillas, ḥrḍid. Ar yan wass ifrk as yan γ lǰmaet, inna: “Tṭalb ad, ur akk^w at tili lksut nns lḥss iy ik^wna, ula iy iskkus, ula iy ibdda!” Inna: “Lḷah, a sar fillas ebrγ!”

Izayd yan wass, issrγ d lqndil, ig it id γ tṭajin, iḥbu t s tsrg^wlt, yawi t id s tmzgida, isrs t γ lmqṣurt lli γ a ttzaḷlan. Aylliγ d yuška usuqqi yann lli igan limam, ar daγ srsn ittzaḷla γ tillas. Yajj it γwalli, aylliγ ik^wna. Yall tasrg^wlt f tṭajin, annin limam iga ḥrḍid, ar ḍššan mddn γ tγ^wrḍin nns.

18. Lqist: “Iḥya ur d Iḥya” nγd “Iḥya ittāf amar”.²

Ikkattinn yan urgaz, ism as Iḥya. Ittāf yat tfunast, yiri a stt yawi s ssuq. Tnna yas tmγart nns: “Hatinn a stt ur tawit, ad ak tt ur ak^wrn.” Inna yas: “Ra stt krfγ d wamar inu!” Izayd, yawi tt, ar izzigiz aylliγ ilkm ssuq, ins gis. Illiγ ra ig^wn, ikrf tafunast lli d wamar nns. Illiγ ittās γ yid, aškin d srs imakrn, bbin as tamart nns lli γ tkrf tfunast. Awin tt. Illiγ d ieqł γ ittṣ nns, yaf id tafunast laḥ tt, yaf id amar nns ibbi, laḥ t. Iškku γ ugayyu nns, ar nn ittgr i wamar nns, ar ittini: “Wah, Iḥya ayad?! La! Ur d Iḥya! Iḥya ittāf amar!”

1 Cf. Roux 1942: 20; a tale from the Lakhsas (*Laxṣas*) region.

2 Cf. Roux 1942: 22; a tale from the Lakhsas (*Laxṣas*) region.

with the threshing of your barley and hide a greyhound (near) the threshing-floor.”

(The jackal brought his family and friends to the threshing-floor) and tied all of their tails tightly together. Then he set the greyhound free, all jackals (tried to) run away. They all left their tail behind and all (of them) became tailless. The owner of the garden could no longer see who ate his grapes, because all jackals had become tailless.

17. The negro and the village council.

Once a negro was appointed Koran teacher by a village council. The behaviour of this negro was bad. He used to lead the council in prayers in darkness, stark naked. Until one day a (member of) the council expressed his doubts (about this man), saying: “(Strange,) the clothes of this taleb don’t make any noise when he bends forward, nor when he sits down or stands up.” He said (also): “By God, I will play a nice trick on him!”

One day he lit a candle, put it in a *tajin* bowl, hid (the lit candle) under the lid, brought it to the mosque, placed it in the room where they performed their prayers. When the negro, their imam, came, he again led them in prayers in complete darkness. The man (with the *tajin*) waited (lit.: let him), until (the negro imam) bent forward. Then he took off the lid from the *tajin* bowl and they saw the imam naked (before them). The people laughed behind his back!

18. A story: “Ihya is not Ihya”, or: “Ihya has a beard”.

There once was a man named Ihya. He had a cow and wanted to take it to the market. His wife said to him: “Please, don’t take (the cow to the market), so that no one can steal it from you.” He said to her: “I am going to tie it to my beard!” He went off, took (the cow) with him and walked until he had arrived at the market where he spent the night. When he lay down to sleep, he tied the cow to his beard. When he slept, thieves came to him and cut his beard to which the cow was tied. They took (the cow) away. When he woke up from his sleep, he found out that the cow was missing and his beard cut off and gone. He doubted about himself, started to touch his beard, saying: “Well, this is Ihya?! Oh, no, it (cannot) be Ihya! Ihya has a beard!”

Yašk id s tgm̄mi nns. Aylliγ tt id iqrrb, ar yaqra i tm̄yrt nns aylliγ as tna: “Neam?” Inna yas: “Is d yuška Iħya?” Tna yas: “Hati, kiyyin a igan Iħya!” Inna yas: “La, la! Ur d nkki a igan Iħya! Iħya itt̄af amar!” Ar t tħyyl tm̄yart nns aylliγ ikšm s tgm̄mi nns.

19. Amušš d uyrda.¹

Idda umušš², inna i uyrda: “Ašk id, an nskr lhna; hati γilad kkiγ d lħijj, tubγ, ur a sul št̄tay lħram.” Iffγ d uyrda aylliγ d yugg^a nns̄ nns γ tansa nns. Irqqs nn srs umušš, izri t s tsga yann. Inna nn uyrda: “Tmt̄t̄!”; ikšm ifri nns, inna d i umušš: “Ayh, a emmi lħajj, ugrnt r̄r̄q̄sat nnk lliγ t tħujjit illiγ ur ta t tħujjit!”

Iddu umušš s tgm̄mi nns, ar ittkks l̄xbar i tarwa nns. Inna yas yan uknuz m̄zzin: “Rad dduγ at ttleabγ d uknuz n uyrda.” Zaydn, ar ttleabn, aylliγ truħ tafukt, kuyyan iruħ dar ayddars. Inna umušš i yus: “Mani d tkkit?” Inna yas umušš: “Kkiγ d dar yus n uyrda, ar nttleab.” Inna yas umušš i yus: “Is tššit aknuz n uyrda?” Inna yas: “Uhaw!” Inna yas: “Maena! Is ur tssnt iz d γwanna a iga z̄z̄rda nn̄γ? Ġilad šbaħ, iγ a daγ ttleabm, tam̄z̄t t, tššt t, hati immim!” Inna yas: “Waxxa!” Šbaħ lli, iddu yus n umušš.

Ayrda ula nttan inna i yus: “Mani d tkkit?.” Inna yas: “Dar yus n umušš.” Izayd ar t ittzi, inna yas: “Is ur tssnt iz d γwanna a igan ledu nn̄γ? Hati rak k išš! As sul dis ur ttleabt. Hati iγ k yum̄z̄, rak k ka ishlulf!”

Lliγ a yaqra yus n umušš i yus n uyrda, inna yas: “Ffγ d an nttleab!” Inna yas: “Wahli elik! Ġaylli yak issγra babak, issγra yyi t baba!” Yag^{wi} ad d dars yašk. Ukan imdi fl̄las umušš. Aylliγ d iffγ, išš t.

1 Cf. Roux 1942: 23-24; a tale from the Lakhsas (*Laxšaš*) region.

2 The word *mušš* “cat” and its variants are generally pronounced with an emphatic š.

He went back home. When he was near to (his house), he yelled at his wife. She said to him: “Yes?” He said to her: “Has Ihya arrived?” She said to him: “Well, *you* ar Ihya!” He said to her: “No no!, I am not Ihya! Ihya has a beard!” His wife had to use a trick so that he finally entered his house.

19. The cat and the rat.

The cat said to the rat: “Come on, let us make peace; well, I have made a pilgrimage, I am full of repentance, I no longer eat illicit food.” The rat came out, half of his body came out of the hole. The cat jumped on (the rat), passed him by the other side. The rat quickly withdrew¹; it entered its hole and said to the cat: “Well, my uncle pilgrim, your jumps have become bigger since you made the pilgrimage!”

The cat went home, he told the story to his children. One of the little kittens said to him: “I will go and play with the young of the rat.” They played and when the sun went down, each of them went home. The cat said to his son: “Where have you been?” (The kitten) said to him: “I have been with the son of the rat, we have been playing.” The cat said to his son: “Did you eat the young of the rat?” He said to him: “No!” (The cat) said to him: “Why not! Don’t you know that they are our meal? Tomorrow, when you play again, you must take it and eat it: you will see: it is delicious!” (The kitten) said to him: “Allright!” The next morning the son of the cat went off.

The rat also said to his son: “Where have you been?” He said to him: “With the son of the cat.” (The rat) started to quarrel with him, saying: “Don’t you know that that is our enemy? He is going to devour you! Don’t go play with him anymore. If he catches you, he will swallow you!”

When the son of the cat called the son of the rat, he said to him: “Come out, let’s play!” (The son of the rat) said to him: “No way! What your father has taught you, my father taught me too!” He refused to go to him. But the cat remained on the lurk for him. When he comes out, he will devour him.

1 Lit.: “said *tmtt*”, the last word being onomatopoeic, expressing a quick movement of someone entering.

20. Lfhamt n Baba Σli Amqiyys.¹

Kkanttinn Ayt Smugn, bnan yan lbrj, skrn as sst̄rt d ilkuwa. Nnan: “Aṛat, an narm lbrj ad is ismaγ.” Ffuγn iezriyn s br̄ra, ilin ifqqirn γ ug^wns nns. Mmaγn aqqryan (lbaṛuḍ), aylliγ gisn nyan ifqqirn sa. Awin d kkuṣt tsrdan; kraygatt yat gin as sin r̄rma, yagur d yan d yat tsrdunt. Ggammin mad as skarn. Γrin d i Σli Amqiyys, nnan as: “Smaqql manik an nskar i r̄rami yad.” Inna yasn: “K^wnni tflism γ leql, iddγ awn akk^w mad as tskarm.” Yamz ledda, issufγ γ yan gisn, inγ it. Asin tn ilm̄ma f iggi n tsrdunt.

Ikk l̄hal imikk n zzman, zdγn itbirn γ lbrj lli, ar gis sgurrun (ar nddrn). Nnan: “Lbrj, yaγ t kra, γrat d i Baba Σli Amqiyys, at t iqyys mad t yaγn.” Yašk id, inna yasn: “Lbrj ittumlak, γilad skrat tikint n uzkkif d izikr i takat!” Awin d kulši, inna yasn: “Ffiyat fl̄las azkkif, tassm t s izakarn.” Ar fl̄las tffin azkkif. Uk^wan ar nn gis tffγn itbirn, inna yasn Σli Amqiyys: “Hann l̄jnn (id war Rbbi) lli t ikšmn, ar tffuγn (ar tffγn)!”

Zaydn skrn lmeruf γ ddu lbrj lli, munen kullu mddn. Sursn, ar šttan. Imil ibdd ubram i yan lxlq, ilih as aman. Γrin as d, nnan as: “Manik a ra nskr?” Inna yasn Σli: “Γiklli bdda tgam at tgam; ur a tffhamm yat!” Inna yasn: “Bbiyat tagmmut n taqqayt nns, skrat i tteam ma γ a izray.” Bbin taqqayt nns, imm̄t. Nnan i Σli Amqiyys: “Tggut ak lfhamt, aylliγ a tnqqa mddn!”

21. Aydi d umušš.²

Aydi illa γ iggi n uzur, amušš illa γ unwal, ar ittkka gr ifškan. Iγ skrnt tm̄γarin tirmt, luḥnt as taebbutt, yaγ^wi a iḥmd Rbbi. Iddu s bab n tgm̄mi, inna yas: “Maena lliγ a takkam i waydi a išš, nkki uhu?”

1 Cf. Roux 1942: 26; a tale from the Lakhsas (*Laxšas*) region.

2 Cf. Roux 1942: 32-33; a tale from the Lakhsas (*Laxšas*) region.

20. The intelligence of Baba Ali Amqiyyes.

Once the Ayt Smugen¹ built a tower, they had made a parapet and loop-holes. They said: "Well, let us find out whether this tower is (useful as) a defence." The young men went out, the older men stayed inside. They fought a battle until they had killed seven older people. They brought four donkeys, on each donkey they placed two dead warriors, there was one warrior left and one donkey. They did not know what to do. They called Ali Amqiyyes and said to him: "Show us what to do with this warrior." He said to them: "You are (really) stupid, you have no clue what to do with him!" He took a gun, shot someone and killed him. Now they could load (both of) them on the donkey.

Now after some time pigeons inhabited the tower and they cooed in it. (The villagers) said: "The tower is ill, call Baba Ali Amqiyyes to examine what is wrong (with the tower)." He came and told them: "The tower is possessed by demons, now each family must make a marmite of soup and bring a rope!" They brought this, he said to them: "Pour the soup over the tower and tie a rope (around) it." They poured the soup over it. When the pigeons came out, Ali Amqiyyes said to them: "Look at the djinns that were in there, they are coming out!"

People came to make a (ceremonial) meal under that tower, all of them were present. They sat down in groups to eat. Suddenly a couscous ball got stuck (in the throat) of someone and they didn't have water. They called him and said: "What can we do?" Ali (Amqiyyes) said to them: "You are always like this, not understanding a thing!" He said to them: "Cut the Adam's apple of his throat and make it possible for the couscous ball to pass through (that cut)." They cut his throat, he died. They said to Ali Amqiyyes: "Your understanding is so big that it kills people!"

21. The dog and the cat.

A dog was on a roof terrace, a cat was in the kitchen walking between the kitchen utensils. When the women made a meal, they threw a small piece (of meat to the dog, who) refused to thank God. (The cat) went to the house owner and said to him: "Why do you give the dog (something) to eat but not me?"

¹ Ayt Smugn, a clan of the Ammeln tribe near Tafraout in the Anti-Atlas.

Inna yas bab n tgm̄mi: “Aydi tlla gis n̄nfet: iγ iza imakrn, ar ittaγ; ar ikssa ulli, ar srs ng^wm̄mr anziḏn d iwtlan. Imma kiyyi, man n̄nfet gikk illan?” Inna yas umuṣṣ: “Nkki ar ṣttaγ iγrdayn d iγardmiwn d ilg^wmaḏn. Kulmma iga t abxxuṣ, ur a t ttajjγ ad ilkm tarwa nnun.” Inna yas bab n tgm̄mi: “Ur jju tumz̄t walu, is a yaγ ka tṣttat tudit, ar aγ tsgnunnayt tagdurt n tk^wfayt, ar aγ ṭhawaz̄t tifiyyi.” Inna yas umuṣṣ: “Ur jjun tt ṣṣiγ!” Iγr d bab n tgm̄mi i waydi, inna yas: “Ha nn amuṣṣ yiwi gikk tanwwaṣt. Ḥilad mmaγat; wanna gigin inran wayyaḏ, ar ikṣṣm s unwal.” Mmiqqirn d, mmaγn. Isuff umuṣṣ leṣafr, iṣqurri alln, iserrṣ abakku, issufγ d ibbaṣkarn, uk^wan ar isuff. Aydi n̄ttan ar ishirri, ar ishnṣar s uxsan nns, irqqs nn f umuṣṣ, yamz̄ t γ umggr̄ḏ, iluḥ t s ddu tgm̄mi. Ig umuṣṣ taγ^wyyit, ar ittini: “A immi ḥanna nu, maḏ riγ tanwwaṣt d ṭḥzzart! Mla fssγ imi nu, ar ṣttaγ γ ddu lmayda; aydi ar iṣtta γar agaluz inu. Ur akk^w ray yyi ijr̄u γika!” Inna nn: “*ffrukk*¹”, irwl. Inna bab n tgm̄mi i waydi: “Zayd amz̄ t id! Iγ t id ur tγ^wit, ur sul rat tkkt anwal.” Ar ittazla waydi, at t id yamz̄. Isnal as d ibbaṣkarn, yut t, ikks alln nns. Yurri d, ig id taγ^wyyit s ayddars.

Iddu bab n tgm̄mi ar isiggil s ubaγuγ. Aylliγ t yufa, inna yas: “Amz̄ yyi d amuṣṣ, ad ak kfγ tizi n tfullust.” Iddu ubaγuγ, ar t isiggil. Aylliγ t yufa, iṣṣ t. Yaṣk d, inna i bab n tgm̄mi: “Ha yyi, γ^wiγ t id!” Inna yas: “Manza t?” Inna yas: “Hatid γ uḥlig inu.” Inna yas: “Ara, at t id gis ldiγ!” Inna yas ubaγuγ: “Ur yadlli didk skry γikann.” Inna yas bab n tgm̄mi: “Ḥtta nkki ur didk skry at t tṣṣt, aγar at t id tawit ar afus inu!” Inna yas ubaγuγ: “Ara, kf yyi tafullust lli didk skry!” Inna yas: “Ha tafullust, rad ak tt kfγ, maṣṣan ad d tawit amaṣṣu nu!” Inna yas: “Waxxa!” Ifk as γwalli tafullust. Inna yas: “Skkus γid, ar kiγ tt tṣṣit, tarat d amuṣṣ inu.” Inna yas: “Mkkn γ tm̄yilt inu.” Yamz̄ t bab n tfullust γ ubakku nns.

1 *Ffrukk!* an onomatopoeic word used to express a sudden flight or escape.

The owner of the house said to him: "The dog is useful: when he sees thieves, he begins to bark; he can herd sheep and we can hunt squirrels and hares with him. But you, what use do you have?" The cat said to him: "I hunt mice, rats and snakes. I allow no vermin whatsoever to draw near to your children." The house owner said to him: "You did not catch anything so far, you only eat butter, overturn the milk pot and steal meat." The cat said to him: "I never ate any (meat)!" The owner of the house called the dog and said to him: "This cat is jealous of you. Now fight one another: the one who wins, may enter the kitchen." They met and fought with each other. The cat drew up its whiskers, made his eyes pop out, thickened his tail, brought out its claws, inflated itself. The dog growled, showed its teeth, jumped on the cat, caught it in the neck and threw it out of the house. The cat cried and said: "Oh dear mother, why do I wish this envy and flattery! If I would have kept my mouth shut, I would have eaten under the table and the dog would have eaten my left-overs. It will never happen to me in this way (i.e. to change this situation)!" He said "zzzoomm" and rushed off. The owner of the house said to the dog: "Go get him! If you don't get him, you may no longer enter the kitchen." The dog ran after (the cat) to catch it. (The cat) clawed at the dog, hit him and took out his eyes. (The dog) went back, howling for his family.

The owner of the house went to look for a fox. When he found one, he said to him: "Catch the cat for me, I will give you the udder of a chicken." The fox went to look (for the cat). When he found it, he ate it. He came (back) and said to the owner of the house: "Well, I caught it!" (The owner of the house) said to him: "Where is it?" The fox said to him: "It is in my stomach." (The owner of the house) said to him: "Come on, let me take it out!" The fox said to him: "I did not agree with you on that." The owner of the house said to him: "Nor did I agree with you that you would eat (the cat), but (rather) that you would bring it to me (and put it) in my hands!" The fox said to him: "Well, give me that chicken on which I agreed with you!" He said to him: "Here is the chicken, I will give it to you, but (on condition that you) bring me my cat!" He said to him: "All right!" He gave the chicken to him. He said to (the fox): "Sit down here, until you have eaten (the chicken) and (then you must) give me my cat." (The fox) said to him: "Take hold of my tail firmly." The owner of the chicken took (the fox) by its tail.

Aylliy tt išša, inna: “*jjrtt*¹”, irwl, ifl d imγil (ašwwil) i bab n tfullust. Inna yas: “Waxxa, a babak!” Inna yas ubayuy: “Iḥḥi, skry tt gikk aylliy smunγ tafullust d umušš γ uḥlig inu!” Inna yas: “Tfrḥt nit sul tflt d abakku nnk γ ufus inu!” Inna yas: “Mad riγ γaynna, is yyi ka izzuzi!”

22. Ma igan ig^wrramn γ latyar?²

Latyar lli s a ttinin mddn gan ig^wrramn kṛaḍ. Ttwissann γ dar mddn s kra n lyamarat. Yat gisnt: ur a susudn γ lxla. Ar susudn γir γ tg^wmma nγdd timzgidiwin. Tiss snat: ur a ysn šttan mddn tarwa nnsn, ula nitni. Tiss kṛaḥt: ur a tn kkatn mddn zund igḍaḍ yaḍni.

Iwa yan γ kṛaḍ ad iflillis; wiss sin tibibḥt, tkšm bdda nttat timzgidiwin γ bṛra. Wiss kṛaḍ bllarj, walli mmi iγzzif umggrḍ d uqabbu, iga zund lqlm, d iḍarṇ nns ula nitni γzzifn. Ifrawn nns idla gisn kra, kra uhu. Ar as ttinin išlḥiyyin *bllarj*, ar as ttinin waerabn *brrarj*. Kṛaḍ ad a igan ig^wrramn.

23. Mani s a ifttu wakal n tgust?³

Yan umeḍur illa dar babas. Izayd, ifk tt i “sayḥ u ṛayḥ” d ilulliy. Yag^wi yas tawwuri. Ar as ittejjab babas mad as iskar aylliy irḥmi. Iftu dar yan ufqqir, imšawar dids f jḥṛṛt ann. Iml as ufqqir lli kra n iwaliwn ma s a t ittnṣaḥ, iz dd a yili leql nns γmk lli gis ira babas.

Lliy dars ifta babas, iγr as, isgawr t γ tama nns, izayd, ar srs isawal, ar t zema ittnṣaḥ. Ira gis ad as ig argaz. Yat Imudda iggutn. Aylliy irḥmi babas lli, isawl s yus, inna yas: “A iwi, ini yyi mad ak iḍḥrṇ? Is rat tskrt γayad ak nniγ nγdd uhu?” Inna yas umeḍur lli igan yus: “Ur d γayann a mmi ttejjabγ, a baba.”

1 *Jjrtt!* an onomatopoeic word used to express a sudden flight or escape.

2 Cf. Roux 1942: 38; a tale from the Guedmioua (*Igdmiwn*) region.

3 Cf. Roux 1942: 42; a tale from the Guedmioua (*Igdmiwn*) region.

When (the fox) had eaten (the chicken), he said: “*zzzoomm*” and rushed off, leaving his tail (in the hands of) the owner of the chicken. He said to (the fox): “You, bastard! (lit.: All right, (cursed be) your father!)” The fox said to him: “I cheated you, as I collected both chicken and cat in my stomach!” (The man) said (to the fox): “You may be happy now, but you left your tail in my hand!” (The fox) said to him: “ Why should I want that (tail), it was too heavy for me (anyway)!”

22. What are the “marabouts” among the birds?

There are three birds that people call “marabouts”. They are known among the people for some characteristics (lit.: signs). One of them (being): they don’t build a nest in isolated areas. They (normally) build their nests in houses or mosques. The second (being): people eat neither their fledgelings nor the birds themselves. The third (being): people don’t chase them away like other birds.

Well, (the first) one of them is the swallow; the second one is the *tibibṭ̣*, it always enters mosques from the outside. The third one is the stork whose neck and bill are long, like a pen, and whose legs are long also. On its wings, one part is black, the other part is not. The Ishilhiyn call it *bllarj*, the Arabs *berrarj*. These three birds are (considered) “marabouts”.

23. Where does the ground of a picket go?

A fool lived with his father. He (the fool) devoted his time to walking about (lit.: coming and going) and roaming around. He refused to work for him. His father wondered what he could do for him, until he was tired of (thinking). He went to an old man and asked him advice about this problem. The old man spoke some words to him, with which he gave him some advice (about) how the son could find back his common sense, as his father wished.

When his father went (to his son), he called him, invited him to sit next to him and started to talk to him and to give him serious advice. He wanted to make a real man of his son. (The conversation took) a long time. When the father was tired, he spoke to his son saying: “Son, tell me, what do you think? Are you going to do what I told you or not?” The foolish son said to him: “This is not what I am worried about, father.”

Inna yas babas: “Imma ma mmi ttejjabt?” Inna yas yus: “Akal n tgust, iγ tkšm γ wakal, mani s a ifttu?” Iqnd immma zγ gis babas, ifl t. Γmkad ad ttggan imeđar!

24. Sidi Eli Baddi d kra n tmγarin.¹

Ilulliy n ka yadlli igan tawwuri n Sidi Eli Baddi γ tmizar. Lqışt ad tga zγ tilli yas jranin. Nnan: ifta imun d yan wasif γ lbeđ n timizar. Yaf nn kra n tmγarin dşrnin, ar mggrnt tuga γ ig^wdlan. Inna yasnt: “Ak k^wnt iεawn Rbbi, a timγarin!” Nnan as: “Amin! Mani d tkkit a yargaz?” Inna yasnt: “Γir ar ttlulliyγ.” Nnant as: “I Rbbi, ya argaz, ml aγ alln n tsmmawtt ad!” Fknt as tasmmawtt lli. Inna ysnt htta nttan: “Mlamt yyi imzgan nns, mlγ awnt alln nns!” Nnant as: “Iγ ur trit, tamzt, gnu aγ γir izran ad.” Fknt as kra n izran. Yasi htta nttan yan uraw n igidi, inna yasnt: “Hakamt, skramt yyi imikk n ifalan zγ igidi yad ma s awnt gnuγ γayann.” Nnant as: “A yargaz, tsnt bahra i thramiyyin!” Inna yasnt: “Kunninti timγarin a immaln i irgazn wan γayad!”

25. Bnnaqs n tngult nna s yufa yan imi n waerab.²

Ifta yan ubudrar, isuq yan ssuq. Lliγ nn ilkm ssuq lli, inmuggur nn gis d yan waerab, illa dars yan wamar, idl kullu udm nns ula idmarn nns. Mddn ka iga tt yan gisn ar issaγ γayda t ixşşan γ ssuq. Abudrar lli ikla γ ssuq, itabea aerab lli. Iγ a isawal waerab lli, ar ittejjab ubudrar maniγ a d gis ittfuy wawal. Aylliγ irmi, ur issin maniγ illa imi nns. Iftu, isγ yat tngult, ifk tt i waerab, inna yas: “Işş tt!³” Ha yaerab ula nnta inya t laz γ ssuq, yufa uk^wan tangult, izayd nit, ar stt iştta. Abudrar inqabal dids aylliγ tt kullu işša. Ikmmml uk^wan waerab tangult, s d uşkan kra n ibudrarn gan ayddars n ubudrar lli.

1 Cf. Roux 1942: 42-43; a tale from the Guedmioua (*Igdmiwn*) region. Sidi Eli Baddi is a saint of the Sous who plays all kinds of naughty tricks on people, similar to those of the popular joker *Jha*.

2 Cf. Roux 1942: 48-49; a tale from the Guedmioua (*Igdmiwn*) region.

3 The verb *işş* is a dialect variant of *şş* “to eat”.

He said: “What are you worried about?” His son said to him: “If a picket is driven into the ground, where does (the ground) go to?” The father was desperate about his son and left him. This is how fools are!

24. Sidi Ali Baddi and some women.

Roaming around in countries was once the only occupation of Sidi Ali Baddi. The story (told here is about) one of the events that happened to him. They said: (once) he went along a river in some country. There he met some cheeky women, cutting grass in the fields. He said to them: “May God help you, women!” They said to him: “Amen! Where do you come from, mister?” He said to them: “I am just roaming about.” They said to him: “By God, mister, show us the eyes of this sickle!” They gave him the sickle. He said to them in his turn: “Show me its ears, and I will show you its eyes!” They said to him: “If you don’t want to, then take at least these stones and sew them together for us.” They gave him some stones. He took a handful of sand and said to them: “Please, (first) make a piece of thread (for me) from this sand, with which I can sew them.” They said to him: “Sir, you know many smart answers (lit.: naughty things)!” He said to them: “It is you, women, who teach (lit.: show) these things to men!”

25. Never mind (the price) of a loaf of bread by which one could find the mouth of an Arab.

A hillbilly (lit.: a man from the mountains) went to a market. When he had entered the market, he met an Arab who had a beard that covered his whole face and his chest. Everybody was busy buying what was necessary at the market. (But) this man from the mountains spent the (whole) day at the market, following that Arab. When the Arab spoke, our mountain man wondered where the words came from. Then he became tired of it and (still) did not know where exactly his mouth was. He went to buy a loaf of bread and gave it to the Arab saying: “Eat (this loaf of bread)!” Well, (it just happened that) also the Arab had become hungry at the market (and when) he found this loaf of bread (being generously presented to him) he began to eat. The man from the mountains stood (right) in front of him, until he had eaten all of it. The Arab had finished his bread and, look, there came some (other) people from the mountains, relatives of this man.

Afn t id γ mnid n waerab, nnan as: “Mad d γ id tlhit, a flan?” Inna yasn: “Fki γ yat tngult i waerab ad, ri γ ad issan γ mani γ illa imi nns.” Zaydn, ar gis dššan, nnan as: “Išša yk waerab tangult bla amya.” Inna yasn: “Bnnaqs n tngult nna s yufa yan imi n waerab!”

26. Tafqqirt d t \ddot{t} alb d yifis.¹

Yat tfqqirt tlla dars yat illis, tra a stt itahl yan urgaz; mašš argaz ann yag^wi a stt itahl. Tftu tfqqirt ad s dar yan t \ddot{t} alb, iga bu iskkirn. Tnna yas: “Ri γ , a Sidi, ay yyi tskrt kra i flan, a itahl illi.” Ar iswingim t \ddot{t} alb igllin, aylli γ i \ddot{r} mi. Inna yas: “Zayd, awi yyi d kra n wanzadn z γ tamart n yifis.” Tftu tfqqirt lli, tawi kra n tfiyyi ijjan, tg tt γ yat tryalt, tawi tt ar tagant lli γ illa yifis. Ifis, ik^wda uk^wan a \ddot{d} u n tfiyyi ijjan, iq^wšad yilli γ tlla. Lli γ d iru \ddot{h} dar tfqqirt, t \ddot{z} wur as s tryalt lli. Aylli γ tsslkm ifis s dar t \ddot{t} alb γ tmzgida, tnna yas: “Sidi flan, ha ifis iwix t id: z \ddot{r} man anza \ddot{d} n trit, kkis tn!” Isawl t \ddot{t} alb, inna yas: “Zayd, a tafqqirt. Mk nna tskrt i yifis, tskrt i urgaz ann a yili illim.”

27. Is t tmdit n γ d γ ir tš γ lt “su”?²

Iga lqaeida γ dar mddn ad d ša \ddot{d} ar \ddot{n} a γ u γ dar tiram i γ a tnt šttan, aslawant γ luqt nns. Yan yi \ddot{d} tiwi d luqt yan unbgi s dar yan bab n tgm \ddot{m} i. Iwa ifr \ddot{h} srs, γ mklli kullu ttfrahn mddn s inbgiwn nnsn. Lli γ inwa imnsi, yawi d dars imnsi. Zaydn, ar šttan, a γ u ula nnta iwin t id d imnsi. Walaynni ur a srs h \ddot{h} lbn, srsn t hilli, a ur imil yiri kra a isu.

Imikk s ittm \ddot{m} ri t \ddot{t} em i unbgi, yasi a γ u a isu. Imil ik \ddot{d} u gis a \ddot{d} u n tujjut, ur ss z γ mit?

1 Cf. Roux 1942: 51-52; a tale from the Guedmioua (*Igdmiwn*) region.

2 Cf. Roux 1942: 54-55; a tale from the Guedmioua (*Igdmiwn*) region.

They found him (standing) in front of the Arab and they said to him: "What are you doing, oh so-and-so?" He said to them: "I gave the Arab a loaf of bread. I wanted to see where his mouth was." They started to make fun of him and said to him: "The Arab has eaten this loaf of bread for free (lit.: nothing!)" He said to them: "Never mind (the price) of a loaf of bread by means of which one can find the mouth of an Arab!"

26. The old lady, the taleb and the hyena.

An old lady had a daughter, who wanted a (certain) man to marry her; but this man refused. The old lady went to a taleb, who was an expert in magic. She said to him: "Sir, I want you to make something for so-and-so, (so that) he wants to marry my daughter." The poor taleb thought about this until he had enough of it. He said to her: "Go and get me some hairs from the beard of a hyena." The old woman went off, taking a piece of rotting meat with her, put it in a basket and brought it to the forest where a hyena lived. As soon as the hyena smelled the air of rotting meat, he went straight to the place where it came from. When he had come to the old lady, she (started to) walk in front of him with the basket. When she had made the hyena enter (the room) of the taleb in the mosque, she said to him: "Sir so-and-so, I brought a hyena: look which hairs you want and pull them out (yourself)!" The taleb said to her: "Go away, old lady. The method you used on the hyena, use it also on the man (that he) marry your daughter."

27. "Did you taste it or do you only say: 'Drink it!' "

It is a custom among people to serve buttermilk at dinner, especially at the (right) time (i.e. when it is still tasty). One night a guest presented himself at someone's house (lit.: the owner of a house). (The host) was very pleased with him, like people are normally pleased with their guests. When dinner was ready, he brought it to him. They started to eat, having also served buttermilk with the meal. They did not pour the buttermilk (over the couscous), but they had placed it (separately), in case someone should like to drink it.

After a while, the guest choked on a piece of food, he took the buttermilk to drink it. But then he smelled the smell of decay, he did not know where it came from.

Lliɣ gis ik^wda ɣayann, isrs t, ur t sul iswi. Izayd ar ishittiy uk^wan. Ar as ittini bab n tgm̄mi: “Su aɣu, a flan!” Inna yas t yan d̄dur, sin, kraḍ, yag^wi a ifssa. Fakudann ad as inna¹ unbgi: “Is t tmd̄it nɣd ɣir tšɣlt ‘su’?”

Iwa, iqama wawal ad, iga lmena. Ar t ttinin mddn i wanna ur issinn ma iga r̄ri, idum hilli i mddn: “Skrat t!”

28. Wida z̄inin f idh̄hayn.²

Yan urgaz isug aɣyul nns ɣ yan wasuk iem̄m̄ s mddn. Ar ittini ɣmklli ttinin ayt lmdint: “*Balik!*” Mddn ad uk^wan ssfldn i wawal nns, ittin ɣ uɣaras.

Yan, nnta, ar nit issflid, yag^wi ay yanf zɣ uɣaras. Td̄hi t lbhimt, idr, tak^wl filas. Inkr, ar ittgḡa nttan taɣ^wyyit. Im̄sarad d bab n lbhimt s dar l̄hakm n lmdint. Lliɣ nn lkmn lg^wddam nns, ggawrn. Isawl wa lli ittyaḍar̄n, inna i l̄hakm: “A Sidi, ag gik ig Rbbi lbaraka. Argaz ad igli yat lbhimt nns ɣ tuzzunt n lmdint, maš lbhimt ar kat ttazzal, kullu ma nn tufa ɣ lg^wddam nns tuḍr t. Ha ḥtta nkkin tuḍr yyi!” Iml i l̄hakm aḍar lli f as tukl; gis abzzag. Fakudann isawl l̄hakm s bab n lbhimt, inna yas: “Mad tinit kiyyi i urgaz ad ittyaḍar̄n?” Bab n lbhimt iga aznzun, ɣikann yag^wi a isawl, ar ittini: “Waa! aa!” ɣmklli ttinin iznz̄an. Isawl daɣ walli ittyaḍar̄n s l̄hakm, inna yas: “A Sidi, hann lh̄ilt ka yad iskr! Fasra da ka ittini ɣ tsukt i mddn: ‘*balik, balik!*’.” Ar id̄ssa l̄hakm, inna yas: “Lliɣ tssfltt i *balik*, maxx ad ur tanft? Nkr f ḥalk, a bu lbaḍl!”

29. Aɣrda d yan mušš.³

Yan wass, tr̄šq i yan mušš; uk^wan izayd ar ittleab ɣ usarag n tgm̄mi, ašku tigm̄mi ur gis illi ḥtta yan. Aylliɣ ir̄mi mušš lli, ikšm s unwal, izl ɣ tafukt, ign f d̄d̄hr̄ nns. Iqqn alln, imikk imikk ar ir̄z̄m yat tit̄t, iqqn yat, nɣ tnt ismuss s snat. Ir̄z̄m yat tit̄t, iqqn yat, nɣ tnt kullu ir̄z̄m s yan d̄dur̄. Ismuss yat tmz̄zuɣt nɣ tnt ismuss s snat.

1 *Ad as inna* a variant of *ad as yini*.

2 Cf. Roux 1942: 58-59; a tale from the Guedmioua (*Igdmiwn*) region.

3 Cf. Roux 1942: 60-61; a tale from the Guedmioua (*Igdmiwn*) region.

When he smelled the (buttermilk), he placed it down again and did not drink it. (The guest) then got the hiccup. The host said to him: “Drink some buttermilk, so-and-so!” He said this to him once, twice, three times and refused to be silent (about it). Then the guest said to him: “Did you taste it or do you only say: ‘Drink it’? ”

These words remained as a saying. People say it to someone who does not know the opinion of someone else and keeps saying to him: “Do such-and-such (lit.: it!)”

28. A quarrel about pushing one another.

A man guided his donkey through a street crowded with people. He shouted, as city people (normally) do: “Attention! (*balik!*)” As soon as people hear this, they clear the way.

One man had heard (him) very well, but refused to step aside. The animal knocked him over (lit.: pushed him), he fell down and the animal trod on him. He stood up and started to shout. He summoned the owner of the animal to (appear before) the judge of the town. When they arrived before him, they sat down. The man who had been knocked over said to the judge: “Sir, may God give you blessings. This man drove an animal through the middle of the town, but it was just running, it knocked over everything he found in front of him. It knocked me over as well!” He showed the judge the foot on which (the donkey) had stepped: it was swollen. Then the judge said to the owner of the donkey: “What do you say to the man who was knocked over?” The owner of the animal did as if he was mute, he refused to speak (properly) and kept saying: “Waa, aa!” like mute people do. The man who was knocked over said to the judge: “Sir, he is only playing a trick! The other day, he shouted *balik! balik!* to the people in the street!” The judge smiled and said to him: “If you heard *balik* why didn’t you clear the road? Stand up and go, you, rascal!”

29. The mouse and the cat.

Once a cat felt happy; it went to play in the yard of the house, as there was nobody else at home. When the cat was tired, it went into the kitchen, stretched itself out in the sunshine and lay down on its back. It closed its eyes, some time later it opened one eye, closed the other eye or moved both of them. It opened one eye and closed one or opened both of them in one movement. It moved one ear or moved both of them.

Irzm yat tiṭt yan dḍur, uk^wan s a nn ittmnad yan uyrda γ tgida n unwal. Ar uk^wan ittleab ula nttan. Lliγ t iḥqaq, irzm inmma alln nns s snat. Isawl nn s uyrda lli, inna yas: “Mad d tlhit, a yayrda ifulkin?” Inna yas uyrda: “Ar ttleaby!” Inna yas daγ mušš: “Iz d ššaḥt? Nnan yyi ur sul dark llin wuxsan!” Inna yas uyrda: “Ha tn i!” Iml as tn d, ar uk^wan simliln! Inna yas daγ mušš: “Walaynni ur frisn!” Inna yas uyrda: “Maxx?” Inna yas mušš: “Iwa, iy frsn, tbbit tizikrt i tbayddut ann ittyagaln γ tama nnk!” Ismuss uk^wan uyrda tuxsin nns γ tzikrt, s tbbi, s d nit tḍr tbayddut lli, tg kullu rrmum! Izayd mušš, ar ištta tamudit lli illan γ tbayddut. Ikks laẓ i udis nns s lhilt.

30. Taryult d tmaššut.¹

Nnan: kra n ayt tgm̄mi ur tn ixašša yat, trḥn. Llant darsn lbhaym d wulli d kullu ma s ḥtajjan. Tili darsn yat tyyult; ar bdda ttaru isnas, ula tinas, walaynni tḍeaf bdda, ur jji tli ššaḥt. Ha yat tmaššut ḥtta nttat, ar bdda ttaru, walaynni tla bdda ššaḥt nns, ur jji tḍeaf.

Ar yan wass, tsqsat tt tyyult lli, tna yas: “Tamaššut!” Tsadmr as tmaššut. Lliγ as tsadmr, tna yas tyyult: “A bnti, a tamaššut, mad aγ iḥran nkki dim? Luqt nna uruγ, ar ttarut ḥtta km̄mi, walaynni nkki ḍeafγ, km̄mi uhu!” Tna yas tmaššut: “Kmm̄in, tigllint, ddr̄n am tarwa n̄m aylliγ m̄quḥn, ar am skarn tibr̄ranin, tzaytt n̄n tawwuri n̄sn f ti n̄m. Naqsn am l̄elf, fkn as̄n t. Imma nkki, luln, uk^wan ššγ tn, sunfuγ zγ tbr̄ranin n̄sn.” Tna yas tyyult: “Matta zzman ad, a bnti, a tamaššut! Yan dar llan tarwa yaḥl, yan dar ur llin γmkann! Yan m̄mi suln, iḥaša tn; yan m̄mi mm̄utn, ar flasn yalla! Ddunit ad ur gis tli r̄raḥt! A iefu Rbbi!”

31. Taṭša n uyrda γ mušš.²

Yan wass, yaγ laẓ yan umaššu, uk^wan iqama mušš lli itlf, ur sul issin ma iskar. Aylliγ fl̄as ḍrnt tillas n jjuē. Iftu s ug^wns n yan uḥanu, iskubbr gis yan imikk.

1 Cf. Roux 1942: 61-62; a tale from the Guedmioua (*Igdmiwn*) region.

2 Cf. Roux 1942: 66-67; a tale from the Guedmioua (*Igdmiwn*) region.

Once it opened one eye and look! It saw a mouse on the beams (of the ceiling) of the kitchen. (This mouse) was playing too. When (the cat) was certain (of what it saw), it opened both its eyes. It spoke to the mouse saying: "What do you do, oh lovely mouse?" The mouse said: "I am playing!" Then the cat also said to him: "They say that you do not have teeth anymore, is that true?" The mouse said to him: "Here they are!" It showed them to him, they were very bright! Then the cat said to him: "But they are not sharp!" The mouse said to him: "How (do you know)?" The cat said to him: "Well, if they are sharp, cut the rope of the pot that hangs beside you!" The mouse gnawed through the rope, the rope was cut, the pot fell down, it was all sherds! The cat came and ate the butter that was (stored) in the pot. Its satisfied the hunger in its stomach (by) a trick.

30. The donkey and the cat.

It is said: Once a family lived without any needs, they were quite happy. They had animals and sheep and all they needed. They had a donkey: it gave birth to male and female young donkeys, but (the donkey herself) remained weak and did not recover. The cat on the other hand gave birth too, but kept her health and did not grow weak.

One day the donkey asked (the cat), saying: "Cat!" The cat came. When the cat stood before her, the donkey said to her: "Oh daughter cat, what is going on with me and you? When I give birth, you do also, but I become weak and you don't!" The cat answered: "You, poor donkey, your children live and become big and play all kinds of nasty tricks on you and you add the care for them to your own (work). (The people) reduce your fodder and give it to them. As for me, (my kittens) are born, I (simply) eat them and I am free from their naughty actions." The donkey said to (the cat): "What a world (lit.: time), oh daughter cat! One who has children suffers, one who does not have them (suffers) likewise! The one (whose young) live, gets rid of them; the one whose young die, mourns over them! There is no peace in this world. May God forgive (us)!"

31. A mouse mocking a cat.

One day a cat was (so) hungry (that) he felt lost, not knowing what to do (about it). The darkness of hunger fell upon him. He went inside a room and sat there on his tail for a moment.

Aylliγ ir̄mi zγ uskubbr, iγrd̄, yall t̄darin nns s ufla, ar isswingim ma iskar i j̄j̄r̄t nns. Imikk s issfld i kra n l̄ss, ur issin maniγ illa. Ukan izayd ar ittgriwil s ufasi nns d uzlmađ nns. Yat tassaet a uk^wan ittgriwil, imikk s d flas t̄dr yat t̄šlaft zγ tgjda. Yall inmma alln nns s ufla. S a ittqiyyas yan iγrda, iriyiř tt, uk^wan γir wađdut. Amařu nnta illa yas nn leql nns γ uγrda, walaynni ur illi mani nn srs ittkka. Aylliγ sul ur iřbir, inna yas: “A řřrif n iγrdayn!” Inna yas: “Neam!” Inna yas: “Yak ur k yaγ kra!” Inna yas uγrda: “Maxx? Mak k ur iejb̄n γ l̄halt inu?” Inna yas muřř: “Kullu iγrdayn ar ttazzaln, kyyi z̄rix k ur akk^w t̄đart ad ttazzalt!” Inna yas uγrda: “Ha yyi ad azzlγ!” Yazzl γ tgjda n unwal. S as t̄f̄rt̄l yat t̄art aylliγ elayn ad d id̄r. Ukan s as nn inna muřř: “Aha! Aha! eaqd ix̄f nnk, ad d ur t̄drt!” Ar d gis id̄řsa uγrda, inna yas: “A inel Rbbi lkddab! Zema tusit yyi lhmm? Nniyt ann, a emmi muřř, ur srs trb̄ht! Ur yyi srs t̄řit, γir qama γ laz nnk!”

32. Lqışt n Sidi Ĥmad

u Musa d Sidi M̄nd Ieqqub d urqqař nnsn.¹

Sidi Ĥmad u Musa, ar ttinin, ikkattinn iga amddakk^wl n Sidi M̄nd Ieqqub; ar b̄dda t̄nřarraf̄n gratsn s lmuřarafa iggutn. Ar yan wass yazn Sidi Ĥmad u Musa yan urqqař s dar Sidi M̄nd Ieqqub, inna ys i urqqař: “Zayd s dar Sidi M̄nd Ieqqub, ad ak d ifk kra n ixnaf.” Taz̄rwalt lli γ illa Sidi Ĥmad u Musa t̄mgala d zzawiyt n Sidi M̄nd Ieqqub ugg^war n kkuz wussan n twada. Yařk d urgaz lli s dar Sidi M̄nd Ieqqub. Lliγ t id ilkm ismr̄ba srs. Inna yas: “Ma ihuwwln l̄xatr̄?” Inna yas urqqař: “Inna yak Sidi Ĥmad u Musa, azn as d kra n ixnaf, ira tn.” Ifk as d Sidi M̄nd Ieqqub i urqqař smmus ixnaf. Yawi tn d urgaz lli igan arqqař ar aγaras, iđdu yan gisn, ifk kkuz i Sidi Ĥmad u Musa. Isawl d Sidi Ĥmad u Musa, inna ys i urqqař: “Mnnaw ad ak d ifka?” Inna yas urqqař: “Kkuz ay yyi d ifka!” Ieawd daγ Sidi Ĥmad u Musa, isqsa t; γaylli ittini urqqař lli ka ukan ittini.

1 Cf. Roux 1942: 70-71; a tale from the Guedmioua (*Igdmiwn*) region. *Sidi Ĥmad u Musa* is a famous saint of Tazerwalt. *Sidi M̄nd Ieqqub*, also a saint, is buried at Tasaft in the Goundafa region.

When he had enough of sitting on his tail, he stretched out (on the floor), raised his feet and asked himself what he could do about his (unpleasant) situation. After a while he heard a sound, he did not know where it came from. He turned to his right, he turned to his left. After some moments, while he was turning (his head), a little straw fell down from the beams (of the ceiling) on him. He looked up. He saw a mouse, plucking (things apart), (being) on his own. The cat observed the mouse carefully, but there was no way to get closer to the mouse. When he could no longer be patient, he said to him: "Oh chief of mice!" He answered him: "Yes!" He said to him: "Is something wrong with you?" The mouse said to him: "Why (do you ask this)? What is it that you don't like in my situation?" The cat said to him: "All mice run, but you, I don't see you capable of running!" The mouse said to him: "Look at me running!" He ran on the beams of the (ceiling of the) kitchen. Suddenly one leg slipped away and (the mouse) almost fell down. The cat said to him: "Careful! Careful! Don't fall down!" The mouse smiled and said to him: "May God curse the liar! Do you really care for me? Your trick, oh uncle cat, will not work out! You will not eat me, but rather stay hungry!"

32. The story of Sidi Hmad u Musa, Sidi Mhnd Yaqub and their messenger.

They say that Sidi Hmad u Musa once was a friend of Sidi Mhnd Yaqub; they always kept a friendly relationship. One day Sidi Hmad u Musa sent a messenger to Sidi Mhnd Yaqub saying: "Go to Sidi Mhnd Yaqub, (tell him) that he must give you a number of burnouses." Tazerwalt, where Sidi Hmad u Musa lived, was at a distance of more than four days by foot (lit.: march) from the zawiya of Sidi Mhnd Yaqub. The messenger went off to Sidi Mhnd Yaqub. When he arrived, he was warmly welcomed. (Sidi Mhnd Yaqub) said to him: "What is on your mind (i.e. what can I do for you?)" The messenger said to him: "Sidi Hmad u Musa asks you to send some burnouses to him, he needs them." Sidi Mhnd Yaqub gave five burnouses to the messenger. The messenger took them with him on the road, (but) he hid one of them and gave (only) four to Sidi Hmad u Musa. Sidi Hmad u Musa spoke to the messenger saying: "How many burnouses did he give you?" The messenger answered: "He gave me four!" Sidi Hmad u Musa repeated his question and the messenger answered in the same way.

Inkr Sidi Hmad u Musa, inna i urqqaş: “Qql sri ar d ttuwwdđay.” Iggawr urgaz lli, ar ittqql aylliγ d ittuwddā. Ieawd daγ, isqsa t γ wawal lli izwurn, inna yas daγ urqqaş γaylli yas ittini. Iγr Sidi Hmad u Musa: “Wa Sidi Mhnd Ieqqub!” Inna yas d: “Neam!” Inna yas: “Mnnaw ixnaf ad d tfkit i urqqaş?” Inna ys: “Fkiγ as smmus!” Lliγ issfld urqqaş i γayad kullu nnan, inna yas inmma urqqaş i Sidi Hmad u Musa: “Lliγ kullu tgam γmkad, ma s yyi tsdđeam ar sri tkkatm iγarasn nkki. Fk as nn afus nnk, ig ak d gis aynna trit, txxam yyi nkki ad sunfuγ.” Igr as nit urqqaş lli s uxnif lli issntl. Tid a γ tħudda lqışt.

33. Lqışt n kra iħşmiyn d bit lmal n ugllid.¹

Nnan ikkattinn yan urgaz γ zzman lli izrin, iga amxxar bahra. Ur illi mad t ilkm. Tmkann at tga lħalt nns aylliγ immut. Ifl d tamγart nns d sin iħşmiyn sul mzziynin. Kkin iħşmiyn lli. Ar yan wass, tskr innatsn tag^wlla s imnsi. Lliγ a šttan, tħmu tg^wlla ar tjddr. Amzn afus n ta lli tn yurun, addrn as nn γ twrđa. Tg taγ^wyyit. Nnan as: “Fiss, ad aγ ur ssfldn warjaln!” Tnna ysn: “Rzmat yyi, hann jdrγ, a tarwa nu!” Nnan as: “Ur rad am nrzm, ard aγ tmlt ma igan šşniet n babatnγ.” Tini yasn: “Ur rad awn mlγ ma yyi tnnam, ard yyi tawim tiglay n tmilli, at tnt d tasim γ ddawas, ur awn tiwi lx^wbar ula tuyyl!”

Ftun nitni. Ismn tn *Rrdl* d *Nnşş n rrdl*. Iγli Rrdl, ar ittsskkal aylliγ ilkm usud n tmilli, a yasi zγ ddawas tiglay, ur d tiwi lx^wbar. Yasi yas tnt Nnşş n rrdl ur ta ilkim akal, sul ur as d yiwi lx^wbar ula nttan! Lliγ d ruħn akal, inna walli mzziyn i walli mqqurn: “Manza tnt?” Ig nn afus s uqrab nns, ur nn yufi amya; ar ittejjab.

1 Cf. Roux 1942: 83-88; a tale from the Guedmioua (*Idgmiwn*) region.

Sidi Hmad u Musa stood up and said to the messenger: "Wait for me until I have finished my ritual ablutions." The messenger waited until Sidi Hmad u Musa had finished the ablutions. Sidi Hmad u Musa asked him the same question again and again the messenger gave the same answer. Then Sidi Hmad u Musa cried: "Hello Sidi Mhnd Yaqub!" (Sidi Mhnd Yaqub answered him from far away) saying: "Yes!" (Sidi Hmad u Musa) said to him: "How many burnouses did you give to the messenger?" (Sidi Mhnd Yaqub) said to him: "I gave him five!" When the messenger heard what they said (to each other) he said to Sidi Hmad u Musa: "If you are (capable of doing things) like this, why did you bother me (and ordered me to make such) a difficult journey! Stretch out your hand to him and he will give whatever you want and you can leave me in peace!" The messenger threw the hidden burnous to him. Here is where the story ends.

33. The story of some boys and the king's treasure chamber.

They say that there was once a man who was a great thief. There was no one like him. This was his situation (in life) until he died. He left behind his wife and two little boys. These boys grew up. One day their mother had made thick porridge (*tagulla*) for dinner. When they were eating, this *tagulla* was (still) burning hot. They took the hand of the woman who had given birth to them and pushed it down into a hole (in the hot porridge). She cried. They said to her: "Shut up, lest the neighbours hear us!" She said to them: "Let me go, look I burned (my hand), oh children!" They said to her: "We will not let you go until you inform us about the profession of our father." She said to them: "I will not answer your question, unless you bring me the eggs of a turtle-dove which you steal from under her, without her noticing it and without her flying away!"

They went off. The boys were called Pound and Half Pound. Pound climbed (a tree), making steps (from branch to branch) until he reached the nest of a turtle-dove, in order to take the eggs away without (the bird) noticing it. Half Pound stole them away from him even before he had touched the ground and without (his brother) noticing it either! When they were back on the ground, the little boy said to the big boy: "Where are they?" (The big boy) put his hand in his leather bag was surprised to find nothing.

Ftun s dar innatsn. Lliγ tt nn lkmn, tna ysn: “Amndra, is tgam irgazn nγdd is tram a tgm taṭṣa n mddn?” Isawl d wa lli mqqurn, inna yas: “Nkkin at tnt d yusin!” Tini yas: “Ara tnt d!” Inna yas: “Laḥḥ yyi tnt!” Ildi tnt d wa lli mzzziyn, inmma tini yasn: “Ššγ^wl n babatun tga t tukkrda!”

Skrn sslbt nnsn, ar nn ttgg^wzn γ rrwa n ugllid. Fzan yan nnqb, ur as d yiwi ḥtta yan lx^wbar. Ar zγ gis kššmn, asin d lqyas n mad jnjumn, awin t s dar innatsn. Bqqun f ḥalt ann n tukkrda aylliγ nn ḥawln γ bit lmal n ugllid.

Yan wass yut ugllid lfggd γ lxzin n lmal, yaf t inn inaqs s ur d lqyas. Iγṛ i wida qqablnin ššγ^wl ann, inna ysn: “Ma yad iḡran γ bit lmal? Yadlli igan ššγ^wl nnun, ma tqqablm?” Ur sul ssinn igllinn mad ttinin; ifl tn, ar ttrgigiyn. Iftu, yazn s iḡkimn. Kullu maniγ as nn bdrn kra n uḡkim, yazn srs. Lliγ d munn, isawl d inna ysn: “A iḡkimn, tḡra yγ yat lmrḡiyt γ bit lmal. Yan yyi tt id gitun ildin, aynna gigi idalb, ssafuγ as t.” Isawl d yan wuday, inna yas: “Nkkin, a Sidi, ar rad ak d ildi γγwad iskrn jḡrt ad, walaynni, a Sidi, aynna yk nniγ, tamrt srs a ittwiyskar.” Yini yas ugllid: “Mqqar!” Inna yas: “Iwa, a Sidi, a nssrḡ kra n waggu, ard nḡr mani zγ iffuy; nttan ka rad aγ d ildi nnqb maniγ illa.” Iskr wuday i wawwu γmk dda ira. Ar ittmnad awwu maniγ a d ittffuy, iḡsm t wuday, inna yasn: “Awyat yyi d yat txibit iemmrn s zzft, a stt nsrs γ imi n unqubbi. Luqt nna d gis ikšm imikr, dda t ttamz.” Awin d tixibit lli, srsn nn tt γ i lli.

Lliγ d uškan iḡšmiyn lli, igg^wz wada mqqurn, izwur, ur issin, igllin, aylliγ t tumz txibit lli. Inna i g^wmas: “Aḥḥ, a g^wma, ddiγ gisnt!” Igg^wz g^wmas lli, ibbi yas ixf nns, yawi t i innas. Ar talla tglint.

They went to their mother. When they reached her, she said to them: “Well, are you (brave) men (i.e. did you succeed in stealing the eggs) or do you want to be the object of derision?” The big boy spoke to her saying: “It is me who stole them!” She said to him: “Well then, give them to me!” He said to her: “I lost them!” The little boy took them (out of his pocket) and then (the mother) said to them: “The profession of your father was stealing!”

They made a rope ladder and went down into the treasure chamber of the king. They dug a hole without being noticed by whosoever. They went in through this hole, they stole all that they could take (lit.: save) and brought it to their mother. They kept stealing until they had plundered (much) of the king’s treasure chamber.

One day the king inspected the treasure chamber and found out that there were many things missing. He called those who watched over it and said to them: “What happened to the treasure chamber? Isn’t it your work to watch over it?” The poor souls did not know what to say; (the king) left them trembling (with fear). He went out and sent for wise men. Wherever they had reported (the presence of) some wise person to him, he sent for him. When they were together, (the king) spoke to them saying: “Oh wise men, something strange happened regarding the treasure chamber. To the one of you who solves (lit.: takes out) this (mystery) for me, I will give anything that he asks from me.” A Jew spoke to him saying: “Oh Sire, I will show you who committed this (crime), but, oh Sire, everything I tell you, you must order it to be done.” The king said: “Allright!” (The Jew) said to (the king): “Well, Sire, let us produce (lit.: make hot) some smoke in order to see through where it escapes; that will show us where the hole in the wall is.” The Jew did with the smoke what he wanted. He saw where the smoke escaped, marked the place and said to them: “Bring a jar filled with tar and let us place it at the entrance of the breach. When the thief enters (next time), (the jar) will get hold of him.” They brought that jar and placed it on that spot.

When the boys came (back again), the eldest descended first, unaware (of the danger), poor soul, and he got stuck in that jar (lit.: the jar caught him). He said to his brother: “Oh brother, I walked (straight) into (a trap)!” His brother descended (also), cut off (his brother’s) head and brought it to his mother. She cried, poor lady.

Inna yas: “Hann, rad am ssfldn warjaln, uk^wan s nga lhđrt, fiss! Ddad am mly yat lhilt ma s a tšbeat imttawn f yum, sul nffrttl, nkki ula kmmi.”

Gayad kullu ijra γ yid. Lliy iffu zzman, yašk id wuday, ikšm s dar txibit. Izra t uk^wan, yasi nit tizzla s dar uglied, inna yas: “A Sidi, ha bab n tγawsa tumz t txibit.” Ifrh htta uglied, inna i wuday: “Azzl, awi t id, a Sidis n iħkimn.” Lliy t id yiwi wuday ar dar uglied, ar idšsa uglied, inna yas: “Manza ix f da s a ttak^wzn mddn wiyyad?” Iħššm wuday, ibbi gis wawal. Inna yas i uglied: “Tqama yat lhilt yađnin, nttat a s rad d nldi ayd dars!” Inna yas uglied: “Ma stt igan?” Inna yas: “An nsrs ljnajt nns γ uγaras, nesis flas mddn rad zrayn: yan nžra ar yalla, hann iga zγ ayddars.” Iq^wbl as uglied. Skrn i lgnazt lli γmkann; srsn tt γ ngr iγarasn n lmdint lli γ illa uglied. Iwa zaydn ar zrayn mddn.

Aħšmi lli igan Nnšš n rrdl, ma iskr i innas? Ifta, isγ as yan ššwari n irukutn n waka lli rxanin ad ržn, ikru as yat tγyult igan tabiđart. Asin flas irukutn lli ar lg^wddam n ljnajt lli n g^wmatsn. Idhi taγyult ula innas, đrn irukutn, tđr innas, gn kullu irukutn lli rrmum. Tggawr, ar talla. Yan tt id yufan, ar as ittini: “Mak km issallan, a tigllint?”, ar as ttini: “Imikk ad n irukutn ad zznzaγ; eišγ srsn; igr yyi srsn yan warraw n lhħram, ifl yyi γ lhalt ad γ yyi tžram. Ma yyi qđan imttawn!” Kra iga t yan ar as ittini: “A ig Rbbi ləwan, a tigllint!” Aylliγ tšbea imttawn, tnkr, tftu s tgm̄mi nns.

Ar ittqq̄l wuday a yaf ma yallan f ljnajt aylliγ ir̄mi. Asin tt, awin tt s umzdaγ, mđln tt nn gis. Yazn srs uglied. Aylliγ nn dars yuška, inna yas: “Aywa, a uday, mani nn tlkmt d lhilt nnk?”

He said to her: "(Stop crying), hush! the neighbours will hear you and we will become the talk (of the town), shut up! I will show you a trick by which you can shed (as much) tears over your son (as you wish), and yet me and you (will) remain free!"

Now this all happened at night. At dawn the Jew went there and entered (the treasure chamber) to (check) the jar. He saw (the body) and rushed off to the king, saying: "Oh Sire, the actor of this crime has been trapped by the jar." The king was happy too and said to the Jew: "Hurry, bring him to me, oh master of intelligent people." When the Jew brought (the body) to him, the king started to laugh and said to him: "Where is the head by which people (usually) recognize one another?" The Jew stood there embarrassed and could not speak one word. He said to the king: "There is another trick left by means of which we will bring out his family!" The king said to him: "What is it?" (The Jew) said to (the king): "We must place his trunk (somewhere) on the road and (carefully) observe the people passing by: a person that we see crying, well, he must belong to his family." The king accepted (this plan). They did this with the trunk; they placed it at a crossroad in the town where this king (ruled). Well people passed by.

(As for) that boy, Half Pound, what did he do for his mother? (i.e. how did he give his mother an opportunity to mourn over her dead son?) He went to buy a double saddlebag full of fragile pottery and he hired a cripple donkey for her. They (he and his mother) brought the pottery on (the donkey) in front of the dead body of his (lit.: their) brother. Then he pushed the donkey (with) his mother (on it); the pottery and his mother fell down (on the ground), the pots broke in sherds. (The mother) sat down weeping. To whoever found her (weeping) and asked her: "What made you weep, o poor lady?", she said: "I had a small amount of pots for sale; I do that for a living; a young rascal pushed me over and left me in the situation in which you see me (now). Who can stop my tears!" Everybody said to her: "May God help you, poor woman!" When she had cried enough tears (over her dead son), she stood up and went back to her house.

The Jew had been waiting to find someone who weeped over the dead (boy), until he was tired (of waiting). They carried (the dead body) away, brought it to the graveyard and buried it there. The king called for the Jew. When the Jew had come to him, he said to him: "Well, Jew, how far have you come with your tricks?"

Inna yas: “A Sidi, tqama yyi yat.” Inna yas: “Ma stt igan?” Inna yas: “A nrzm i yat tanneimt γ ssuq: yan yiwin, hatinn nttan a iskrn γayann.”

Irzm wuday i tanneimt, ar ttlli γ iswak. Tkka uk^wan kra, s asn tt laħħ. Iftu wuday, inna i ugllid: “Ay yyi tamrt ad aznγ kra n tfqqirin ad kššmnt s tg^wmma. Ar sqsant γ tduwwunt n tanneimt i usafar ami stt ira ugllid.” Yamr as day ugllid s γaylli. Ftunt tfqqirin, ar sqsant γ tg^wmma, tiggmi yad s xtad. Tigmmi nna tlkm kra gitsnt γ tfqqirin ann ar ttini i id bab nns: “I Rbbamt, a ist lalla, imikk n tduwwunt; ira tt ugllid i usafar!” Aylliγ lkmnt tiggmi n innas n Nnšš n rrdl. Tini yas yat tfqqirt gitsnt: “I Rbbi, a lalla n tggmi, iγ darm illa imikk n tduwwunt, ira tt ugllid i usafar!” Tnna yas innas n Nnšš n rrdl: “Mrurd, ad am fkγ yan imikk!” Tftu, tfk as d taduwwunt. Tnna yas tfqqirtt lli stt iħurman: “Idrus yyi γayad, a lalla.” Tkšm day, tzayd as d yan imikk. Tnna yas talli mmi tfka taduwwunt: “Ak km issrbħ Rbbi!” Walaynni γayad a illan γ ix f nns, illa uk^wan gis.

Turri d tfqqirt lli. Bħhra uk^wan tlkm imi n ddrb, s tt id yufa Nnšš n rrdl. Inna yas: “Mani d tkkit, a tafqqirt?” Tnna yas: “Ar siggily imikk n tduwwunt, ira tt ugllid.” Inna yas: “Ti n mit?” Tnna yas: “Ti n tanneimt.” Inna yas: “Iwa, tufit kra?” Tnna yas: “Tfka yyi d yat tfqqirt imikk.” Inna yas: “Rwah ad am d zaydγ kra, ha nn idrus γayann, ur igi mat tawit i ugllid.” Tmun dids, iškšm tt ar tiggmi, ikks as taduwwunt lli, ibbi yas ils nns afadd ad ur taf ma s asn ttħku ma ijran. Imma nttat tffuγ d uk^wan tamz idammn n ils nns, truššu srsn imi n tggmi, tftu. Tra zema a stt tršm.

The Jew said to him: "Oh Sire, there is still one (trick) left." (The king) said to him: "What is it?" He said to him: "We will set free an ostrich at the market: he who takes it away is the one that has committed (those crimes)."

The Jew freed an ostrich¹, it roamed through the streets. After some time they lost it. The Jew went to the king and said to him: "Order me to send out some old women who can enter into the houses. They can ask for ostrich fat for a medicine required by the king." The king ordered this. Old ladies went and searched through the houses, one house after the other. At each house into which one of these ladies entered, they said to its owners: "Please ladies, (can you spare) some (ostrich) fat? The king needs it for (his) medicine." (This went on) until they arrived at the house of the mother of Half Pound. One of the ladies said to (Half Pound's mother): "Please, oh lady of the house, do you have a small amount of (ostrich) fat that the king requires for his medicine!" The mother of Half Pound said: "Wait a minute, I will give you some!" She went and gave her some fat. The other lady insisted, saying: "This is (too) small an amount, my lady." She went in again and added some. Then the lady to whom she gave fat said to her: "May God make it profitable for you!" But what was stored in her brains (i.e. the address), was stored safely.

The old lady wanted to return. When she had only just arrived at the entrance of the alley, Half Pound met her. He said to her: "Where do you come from, old lady?" She said to him: "I look for fat required by the king." He said to her: "(Fat) of what?" She said to him: "Ostrich fat." He said to her: "And did you find some?" She said to him: "An old lady gave me some." He said to her: "Come on, let me give you somewhat more, (what you have now) is too little, it is not (appropriate) to bring this (small quantity) to the king." She went with him, he made her enter the house, he took that fat away from her and cut off her tongue so that she did not have the possibility to tell them what happened. But (this old lady) went out of (this house), used the blood of her tongue, sprinkled it on the door of the house and went off. She wanted to mark (the house in this way).

¹ In other versions of this tale the ostrich (*tanneamt* or *tanneimt* from Arabic *naeâma*) has some precious stones attached to it in order to attract thieves.

Iffuγ d uk^wan nttan yaf d idammn. Isγ d nit yan uḥuli, iγrs as, yamz idammn nns, iṛuššu kullu srsn lḥumt nnsn.

Tiwi d uk^wan tfqqirt imddukk^wal n ugllid ad asn tml rṛššm lli tskr. Afn d nnšš n lmdint iṛušša kullu s idammn. Urrin γakudann, inin i ugllid ma ijran. Yazn day ugllid s wuday. Lliγ nn yuška, inna yas: “Aywa, qaḍant ak lḥilat, a uday?” Inna yas: “A Sidi, tqama yat!” Inna yas ugllid: “Ma stt igan?” Inna yas: “A Sidi, ad kullu nsmun irgazn n lḥumt ann lli γ llan idammn. Nssu asn kra n ma issxlawn, qablx tn nkki s ixf inu. Luqt nna γabn lequl nnsn, ddad sawaln, γakudann ira a iban bab n tγawsa.” Iwaqf as day ugllid γ γayann, inna: “Smunn tn d, ssun asn mat tn issxlawn.” Aylliγ x^wlan, isu ḥtta wuday. Walaynni Nnšš n rrdl, iskr hilli d is a issa, imma ur iswi yat. Lliγ x^wlan, iḥf asn wuday timariwin. Iftu, iṭṭas, inna ntta hati iḥf tamart i wida γ iškka. Ixxa yas uk^wan Nnšš n rrdl aylliγ gis išbbr yittš, d γayda iswa ḥtta ntta izayd f yittš. Inkr Nnšš n rrdl, yasi γayda s iḥf i mddn lli mmi iḥf, iḥf as srs tamart nns ula nttan.

Iffu uk^wan zzman, yašk d urqqaš n ugllid a izr mani ilkm wuday γ lḥilt nns; yaf t id sul uk^wan iṭṭas. Iseqql t, imun dids s dar ugllid, inna yas ugllid: “Aywa, a uday, tmmant lḥilat nnk, nγd ur ta?” Inna yas: “A Sidi, la bas dari ḍḍur ad!” Inna yas: “S mit?” Inna yas: “Wida γ škkaγ, a Sidi, ḥfγ asn timariwin nnsn.” Inna yas ugllid: “Imma ti nnk, a lqrran, manzatt?” Ar idšša ugllid, iqllq wuday. Inna yas ugllid: “Zayd, rzm i mddn ad ftun fi ḥalt nnsn!”

Iγr i luzir nns. Aylliγ nn yuška luzir s dar ugllid, ggawrn, jmean ntta dids f lejayb lli yasn iskr Nnšš n rrdl. Walaynni ur ta ssinn iz d nttan ad asn iskrn lγrayb ad. Ur ifil luzir ula agllid kra n lḥilt. Ur tt id kkin lequl nnsn ar tigit, inna ugllid i luzir: “Ssflid yyi, ad ak iniγ yan wawal:

(Half Pound) went out early next morning and found blood (on his door). He bought a ram, slaughtered it, took its blood and sprinkled it (on every outside door in) their quarter (of the town).

The old lady brought the helpers of the king so show them the blood marks that she had made. They found that half of the town was sprinkled in this way. They went back and told the king what happened. The king sent for the Jew again. When (the Jew) came, the king said to him: "Well, are you out of tricks, oh Jew?" He said to (the King): "Oh Sire, there is one left!" The king said: "What is it?" He said to him: "Oh Sire, let us bring together the men of this quarter (on whose outside doors) blood has been found. We make them drink an intoxicating drink, I myself will observe them carefully. When they are out of their minds, they will talk and then the criminal will show himself (soon)." The king agreed again to that and said: "Bring them together and make them drink an intoxicating drink." When they were inebriated, the Jew drank something too. But Half Pound did as if he had been drinking something, but (in reality) he hadn't. When they were all completely drunk, the Jew cut off beards. He went to sleep also, thinking he had cut the beard of whoever was suspected. Half Pound let (the Jew cut beards), until (the Jew himself) was overwhelmed by sleep and by the intoxicating drink that deepened the sleep even more. Half Pound stood up and took the (razor) with which (the Jew) had cut off (beards) and he cut off the beard (of the Jew) also.

At dawn a messenger of the king went to see how far the Jew had come with his tricks; he found him still asleep. He woke him up and went with him to the king, who said to him: "Well, Jew, are your tricks finished or not yet?" He said to (the king): "Oh Sire, I am quite satisfied this time!" (The king) said: "About what?" He said to him: "I have cut off the beards of all suspects." The king said to him: "And your (beard), oh fool, where is it?" The king laughed but the Jew was embarrassed. The king said to him: "Go and let the men free!"

(The king) called his vizir. When he had come to the king, they sat down and talked about the amazing tricks that Half Pound had played on them. But they still did not know that it was (Half Pound) who had done all these amazing things. Neither the vizir nor the king could find a method (to identify him.) When they had not yet finished with their thoughts, the king said to the vizir: "Listen to me, I want to tell you something:

argaz ad lli iżḍarn a iskr kullu ḡayad, issiwd yyi. La budd a nẓr kra n lḥilt yaḍnin at t srs nssn. Nḡd t nga d uḍgg^wal nnḡ, ad as nfk yat ḡ istitnḡ.” Inna yas luzir: “Aynna ira ugllid, ittyawskar!” Inna yas ugllid i luzir: “At tallm abrraḡ s iggi n id fuḥina lli ḡ a ittbrraḡ ubrraḡ yad lli, ar ittini: ‘Ssfldat, a mddn, i ubrraḡ n ugllid, inna yawn ugllid: yan issnn i llēbat ad lli zrinin, issleb ḥtta s wuday ḡmkad kullu iḡran, ad d isban ix f nns. Ha nn agllid ifka yas laman, ur t zḡ gis ikkat usnnan’.”

Iwa, idum ubrraḡ mnnaw ussan. Nnḡḡ n rrḍl lli ar uk^wan ittmḡiwiḡ nttan d ix f nns lbēd n twal, ar ittmḡiwiḡ lbēd n twal ḍay d inna as: ha iḡ ira, ha iḡ ur iri. Ar gis skarn iswingimn ḡayda ran, aylliḡ a ittini ubrraḡ: “Hann agllid ira ḡ ḡḡwad lli issnn i ḡayad d lḥilat at t isnfēa ugllid s aynna ira!”

Ḥakudann a ifta Nnḡḡ n rrḍl s ḍar yan umddakk^wl n luzir, yazn t ad as d yawi lx^wbar ḡḡanin. Yawi yas tn d. Aylliḡ issn ma ira ugllid, inmma iftu ar isqsa ḡ ugllid. Ar t snnfkan imdduk^wal nns afus s ufos aylliḡ iḡuḡ iyda ira.

Imnuggur d ugllid. Isqsa t ugllid ḡ tmatart kullu ḡayad iḡran. Iḡku as kullu ḡayann. Walaynni, ur a ys ittḡku aylliḡ ifka laman: ur as iskar amya.

Lliḡ iḡqaq ugllid iz d nttan a igan bab n lḡrayb ad inna yas: “Mrḡba srk, ad ak fkḡ illi, tḡt aḍgg^wal inu is trit.” Inna yas: “A Sidi, riḡ!” Inna yas ugllid: “Hati, riḡ bahra wan lḥilat ad as srsnt nfeay agayyu nu, iḡ tnt iḡtajja zzman.”

Ḥmkad ad ttḡgan iḡkimn. Tnnḡa lḥilt n ugllid ḡ isigg^wra ti n Nnḡḡ n rrḍl, aylliḡ t iga ḡ ddu ufos nns.

this man, who is (apparently) capable of doing all these things, frightens me. We must look for another way to know who he is. Perhaps we can make him our son-in-law and give him one of our daughters.” The vizir said to him: “Whatever the king wants shall be done!” The king said to the vizir: “Make the messenger go up to the roof terraces where he usually makes his announcements, and let him say: ‘Listen, oh people, to the messenger of the king, the king speaks to you: whoever knows about the tricks of recent times and also those played on the Jew, that he may present himself. The king promises to do him no harm whatsoever (lit.: not to break a thorn)’.”

The messenger crossed (the town) for several days. Half Pound had been pondering (about this message) for some time and then thought about it for some time: sometimes he wanted (to go to the palace), then again he did not want (to go). The thoughts did with him what they wanted, until the messenger (of the king) made the announcement: “The king wants to make use of (the services of) the person that knows so many tricks for whatever purposes (the king) wants!”

Then Half Pound went to a friend of the vizir and sent him to obtain reliable information for him. He brought this information to him. When (Half Pound) knew what the king wanted, he went to ask about (the wishes of) the king. His friends passed it on from one to the other, until (the message) arrived what he wanted.

(Half Pound) met the king. The king asked him proof of what had happened. (Half Pound) told him everything. He however told him nothing until (the king) had given him a promise not to do him any wrong.

When the king knew for sure that he was really the man (behind) all these mysteries, he said to him: “Welcome, let me give you my daughter, you will be my son-in-law, if you want.” He said to him: “Oh Sire, I do!” The king said to him: “Well, I want to make use of tricks such as these for my own benefit, if necessary!”

This is how smart people are. The intelligence of the king finally won over the trick of Half Pound: now the king was able to handle (Half Pound).

34. Lqišt n yan urgaz nttan d immas.¹

Ar issflid i mddn ar ttinin: “Lwalidayn d̄farn l̄hqq iggutn i warraw.” Inna yas urgaz lli i immas: “D̄alb̄γ am ad yyi t̄sft̄t̄ γ yat tnbatt̄.” Tnna yas: “Waxxa, a yiwi.” Inna yas: “Riγ ak km ttasiγ zγ lkursi ar wayyaḍ, ak km ttasiγ ar lfraš da γ at tggant, ak km ttasiγ ard kullu t̄hwwšt i nna trit. Ar am akkaγ mat t̄št̄tat γ imi nnm, ar am akkaγ mat t̄lssat, ar ssirid̄γ ibrdan nnm, ad yyi t̄sam̄ht̄ kullu γ ma flam zzriγ n tmmara.”

Ar ittxdam urgaz lli mraw isgg^wasn. Inna yas: “A imma, is am xll̄šγ l̄hqq n tmmara lli flam zzriγ n̄γd uhu?” Tnna yas: “Ur ta yyi t̄xll̄št̄ l̄hqq n yat tiqqrt̄ iγ t id tsmussit̄ γ waḥbbuḍ inu!” Inna yas: “A imma, riγ ak km awiγ s l̄hijj f iggi n t̄γ^wraḍ inu!” Tnna yas: “Waxxa!” Yasi lewin nns, yasi tt ula nttat f t̄γ^wraḍ nns. Ar ittidu s̄dis yirn, wiss sa ar tt issruh. Lliγ zurn, isqsa t immas, inna yas: “A imma, amnd̄ra is am xll̄šγ?” Tnna yas: “A iwi, z̄zyart ad t̄xll̄št̄ yyi l̄hqq n t̄ymrt̄ lli s yyi tut γ tasa nu. Ur ta jji nffuγ γir γ lam̄r ad n wadis.” Inna yas: “Zr, a imma, γilli f ak km ttasiγ, ikkis ilm!” Tagg^w nn mmas taγrut̄t̄ nns, taf tt inn tkkis ilm. Inna yas: “Ašk id, ak km asiγ f taγrut̄t̄ ad yaḍni!” Tnna yas: “Uhu, a yiwi, ad ttiduγ s iḍarn inu. Šam̄h̄γ ak γ ddunit ula γ lixrt̄.” Issudn ix̄f n immas, ar ttidun.

35. Lqišt n lmujrim n Tinmll.²

Ar asn ittini γ yan lmakan ism nns Tinmll: “Nkkin a igan š̄salih̄. Iγ tram a yyi t̄z̄r̄m³, nkkin d l̄m̄layka, hann rad iliγ nkkin d l̄m̄layka aḥlla n udrar n lg^wddam n Tinmll. Walaynni, a ur dari ittaška ḥtta yan! Wa nna yuška n s dari, ira a iema ur ta yyi nn iruh!” K̄šud̄n kullu lx̄layq.

Nttan ar yaqq̄lay s uḥlla n udrar lli. Ar ittawi mraw ilmawn n iḥray arudnin, š̄fan bahra. Ar tn issufuf, isḍwwar̄ tn kullu i ix̄f nns. Wa nna tn ukan iz̄ran, inna : “Hann š̄salih̄ da n̄n̄γ, uška n dars l̄m̄layka!”

1 Cf. Stroomer 2001: 134; a tale from the Goundafa region.

2 Cf. Stroomer 2001: 136; a tale from the Goundafa region.

3 In other Tashelhiyt dialects one finds *t̄z̄rim* in this type of verb.

34. A story about a man and his mother.

(A man) heard people say: "Children are greatly indebted to their parents." This man said to his mother: "I beg you to let me pay off my debt to you by one decisive word." She said: "All right, my son." He said to her: "I will carry you from one chair to another, I will carry you to the bed in which you sleep; I will carry you, so that you can move around to wherever you wish. I will put food into your mouth, I will give you clothes and wash them (too), and (then, may) you pardon me for all sufferings that I made you endure."

The man worked ten years. He said to her: "Oh mother, have I paid you back for all sufferings that I made you go through, or not?" She said to him: "You did not even pay back the amount (of pain from) one kick (of your feet) when you moved in my womb!" He said to her: "Oh mother, I want to make the Hajj carrying you on my shoulder!" She said to him: "All right." He collected provisions and took also (his mother) on his shoulder. He went for six months, on the seventh he made her enter (Mecca). While visiting (Mecca) he asked his mother, saying: "Oh mother, did I pay you back now?" She said to him: "With this pilgrimage you pay me the amount (of pain from) your elbow with which you once hit my liver! We are not even beyond the things related to the womb." He said to her: "Look, mother, the skin is (rubbed) off on the spot where I carried you!" The mother looked at his shoulderblade and found that the skin was gone. He said to her: "Come, I will carry you on my other shoulder!" She said to him: "No, my son, let me walk on my own feet. I pardon you (for everything) in this world and in the hereafter." He kissed his mother's head and went on.

35. A story about the scoundrel of Tinnell.

(Once a man) in a place called Tinnell said (to the inhabitants): "I am a saint. If you want to see me together with the angels, I will be together with them on the mountain opposite Tinnell. But let no one approach me! The one who draws near to me, will be blind before he even reaches me!" Everybody was afraid.

He climbed the top of that mountain. He had brought ten sheep skins with him, all washed clean and shining white. He inflated them and placed them in a circle around him. One who would see them would say: "Look at that saint of ours, angels visit him!"

Iḡ ira a igg^wz tadgg^wat, ifsi tn kullu ilmawn lli, ismun tn. Igg^wz s Tinml. Ar kullu ttzurn mddn. Nnan: “Şşaliḡ a iga!”

36. Si Muḡammad Amdjaw.¹

Idda Si Muḡammad Amdjaw s umnuggar n Sidi Ḥmad u Musa f Tazrwalt. Ilkm yan udwwar ḡ Waštukn, insa gis, yufa yan urgaz ar isshmu aman n luḡu. Ar tn izznza lgrš i uḡ^wrraf. Inna yas Umdjaw: “Ya Rḡbbi, a argaz, ḡalḡy ak imikk n waman n luḡu.” Ur issin a tn izznza. Ifka urgaz lli aḡ^wrraf n waman ḡmanin. Lliḡ ittudḡa, inna yas: “Aḡa lgrš!” Inna yas: “Ma iga lgrš ad!” Inna yas: “Ttaman n waman!” Yall ukan Umdjaw aḡar nns, iskr as akuzḡi, inna yas: “Ha luḡu nnk irḡa, ur yyi tḡfirt kra n lgrš!” Ar ittejab urgaz lli, ur jjun izri zund lebar ann!

37. Lqışt n yan tḡtalb.²

Yan tḡtalb isshḡr ḡ yan lmuḡe n lbrabr. Yaf nn lḡmaet n lmuḡe lli ur a ttzallan. Inna yasn: “A uddi, maḡ aylliḡ a ur tḡzallam? Wa nna ur ittḡzallan, wa nna ur ittazumn, ur igi amuslm!” Nnan as: “Ur nssin mamnk an nttḡzalla.” Inna yasn: “Ad awn mlx mamnk.” Nnan as “Waxxa!” Inna yasn: “Kraygat yan yawi d yat talluḡt.” Awin d tnt kullu. Yara yasn ma s a ttzallan. Ar aqqrان aylliḡ ssnn lbaraka lli asn imla.

Inna yasn: “Tikkad tlkm tawala n lfarayḡ n luḡu!” Nnan as: “Waxxa!” Ar asn immal mamnk a ttuḡan, aylliḡ lkmm iḡarḡn. Nnan as: “A uddi, mmqḡnna n iḡarḡn, ur imkin at tn nkkis!” (Lxlayḡ lli ar ttasin timsilt n yilm n umugay, ifşşl t f lqyas n uḡar nns, islulli ijḡayn i iḡarḡn nns. Iga as timsilt lli ddu uḡar nns, ignu t fllasn s tzakar n tznirt.)

1 Cf. Stroomer 2001: 140: Si Muhammad Amedjaw is the name of a well-known joker in the oral literature of the Agundis valley. A tale from the Goundafa region.

2 Cf. Stroomer 2001: 154; a tale from the Goundafa region.

When he wanted to come down in the early evening, he deflated all these sheep skins and collected them. He went down to Tinnell. Everybody (started to) pay him pious visits. They said (to one another): "This is a saint!"

36. Si Muhammad Amedjaw.

Si Muhammad Amedjaw travelled to the annual fair of Sidi Ahmad U Musa in Tazerwalt. He entered an Ashtukn village to stay the night there and met a man who heated ablution water (for a living). He sold (this water) for a penny a pitcher. Amedjaw said to him: "Please, good man, I ask for a little ablution water from you." (Amedjaw) didn't know that he actually sold it. The man gave (him) a pitcher of warm water. When Amedjaw had finished the ritual ablution the man said to him: "Well, give me a penny!" Amedjaw said to him: "What about this penny!" He said to him: "(It is) the price of the water!" Amedjaw lifted his foot, let a fart and said to him: "Now the ablution is no longer valid (lit.: broken), I no longer owe you a penny!" The man stood there surprised. He had never seen such a trick (before)!

37. The story of a taleb.

A taleb was appointed (as a teacher) in a village of (Middle Atlas) berbers. There he found that (members of) the village council did not perform the prayers. He said to them: "Oh, my friends, why don't you pray? Someone who does not pray and does not fast is not a Muslim!" They said to him: "We don't know how to pray." He said to them: "I will teach you how." They answered him: "All right!" He said to them: "Everybody must bring a wooden writing-tablet." They brought them all of them. He wrote for them (the words) with which one must perform the ritual prayers. They studied until they understood the blessing that he had showed to them.

He said to them: "Now you arrive at the obligations in relation to the ritual ablution." They said to him: "All right!" He showed them how to perform the ritual ablution, until they came to the feet. They said to him: "Oh dear fellow, it is impossible for us to take off our footgear!" (These people take a sole of cowhide, cut it in the size of one's foot and wind rags around the legs. One puts the sole under the feet and sews it onto the rags with cords made of palm.)

Inna yasn t̄talb lli: “Tir t̄zallayat s išk^wjad¹ nnun, hati hllan.” Ar t̄zallan lxlayq lli s išk^wjad nnsn. Ar didsn ggann.

Izri t̄talb lli γaylli as irzq R̄bbi γ dar mddn ann. Inḥasb disn, fkan as tiγraḍ nns. Iftu s tmazirt nns.

Hati, yuška d yan t̄talb yaḍnin, issḥḍr γ dar lxlayq lli. Issḥḍr darsn. Truḥ tadgg^wat, luqt n tazallit. Tuḍan lxlayq lli, nitni ula t̄talb nnsn. Ikšm nn s lmq̄surt, ar tn ittmnad t̄talb lli. Kšmn kullu s išk^wjad nnsn. Inna yasn: “Wah! Ma iga γayad! Is tgam lbhaym! Ar t̄zallam s γaya? Ur ihlla! Ur srs tak^wi tazallit!” Nnan as: “T̄talb lli darny issḥḍrn a yγ imlan as srsn nttzalla!” Inna yasn: “U man a iga?” Mlan as tamazirt nns. Yara yas yat tbratt, ar t inn itt̄zzi, inna yas: “Ma iga γayad: tmlit i lxlayq ad ar t̄zallan s išk^wjad nnsn!” Inna yas: “Nkki hayyi eqdγ ix̄f inu aylliγ as srsn t̄zallan. Kyyi eqd ix̄f nnk: kkis asn tn!”

Inna yasn t̄talb lli d yuška wiss sin: “A uddi, la budd at tkkism lḥaram ad. Hati ur srs tuki tazallit.” Nnan as: “Awal ann ur illi! Tazallit ad iran a yγ ikkis išk^wjad nnγ, bnqs nns!” Inna yasn t̄talb lli: “Ula nkki bnqs lḥaḍr nnun.” Iddu s ubrid nns.

38. Lq̄st n yan urgaz, ar issflid i lxlayq ar ttinin: “Σjuba!”²

Iggall lxlq lli γir a ittidu ard izr̄ lej̄b s ix̄f nns. Yasi l̄win nns ar ittidu. Iḥawl ukan γ uγaras, s nn yufa yan wasif ingi γir s izran, wid m̄zziynin, wid m̄q̄r̄nin. Inna yas: “Lejb aya!” Inna yas lmlk nns: “Zayd lg^wddam!”

Ar ittidu, yaf nn daγ yan ubnkal. Ar t ittmnad s walln nns aylliγ d iffuȳ zγ yat tansa. Iq̄r̄rb t inn. Ukan irwl, ira ikšm γ tansa lli, ur sul as tgi, tm̄zziȳ fllas. Inna: “Lejb a iga γaya! Z̄r̄iγ t s walln inu aylliγ d iffuȳ. Ur sul illi mamnk a ikšm!” Inna yas lmlk nns: “Zayd lg^wddam!”

1 *išk^wjad* “boots”. For a picture of local made boots see Rainer 1999: 76, 188.

2 Cf. Stroomer 2001: 156; a tale from the Goundafa region.

The taleb told them: “You can perform your prayers with your boots on, that is permitted also.” So, these people (continued to) pray with their boots on. They (even) slept wearing them.

That taleb had passed (the time) that God allowed him among these people. He settled up with them, they gave him his salary. He went back to his region.

Now look, another taleb came, he received an appointment (as a teacher) among these people. So he taught. The evening came, time for prayer. These people performed the ablution together with the (newly appointed) taleb. He entered the ablution room, that taleb looked at them. They entered all of them with their boots on. He said to them: “What is this? Are you animals? You pray like this? It is not allowed! The prayer is not valid with (boots on!)” They said to him: “It is the taleb who was appointed earlier who showed us to pray with our boots on!” He asked them: “Where does he come from?” They indicated where he came from. The taleb wrote him a letter, reproaching him severely, saying: “What nonsense is this! You taught these people to pray with their boots on!” The other answered him: “I made efforts to make them pray with their boots on. You must make some effort to get these boots off!”

The second taleb told them: “Oh dear fellows, you must simply take off these (things of) sin! Prayers are not valid with them.” They said: “No discussion about that! We don’t need a prayer that forces us to take off our boots!” The taleb said to them: “In that case I don’t need this job of yours.” He went his own way.

38. A story about a man who heard people say: “Amazing”.

A man vowed that he would walk until he had seen “the amazing” himself. He took provisions with him and went off. He walked on the road and found a river that had overflowed (its banks), (the riverbed containing) only stones, small stones and big stones. He said to it: “That is amazing!” His angel said to him: “Continue walking!”

He went on and also found a snake. He saw with his (own) eyes that it had come from a hole. He drew near to it. (Immediately the snake) fled, wanting to go (back) into that hole, but (that hole) did no longer fit, it had become too small. He said: “That is amazing! I saw it come out with my own eyes. (But) now it has no way to go back in!” His angel said to him: “Continue walking!”

Ar ittidu, yaf nn day yat tazart, tskr kra n ifrawn fulkinin d ik^wzarn fulkinin. Ittrs yan waylal γ ufla nns. Inna lxlq lli: “Ad sunfuγ γ ddu tazart ad imikk.” Iqr̄rb tt inn ukan. Inkr waylal lli γ ufla nns. Laḥḥ ifrawn ula ik^wzarn lli, tga ukan γmklli tga tazart γ llyali. Inna: “Lejb a iga γaya!” Inna yas day lmlk nns: “Zayd lg^wddam!”

Ar ittidu. Yaf nn day sin iysan, yan gisn illa dars ṛbea lmaklat d waman, iskraf edlnin, iγ^ws lmaḥall nns, walakin iḍeaf, ur gis γir ixsan. Wiss sin iysan ur dars walu ma ištta, ittkrf s yat tzikrt ad irkan, walakin ijji, lâ quwwata illâ bi-Llâh. Inna ssiyd lli: “Lejb ayad! Wa lli dars ṛbea n lmaklat d waman d lḥalt iedln iḍeaf! Wa lli ur dars walu, lḥalt ibjrn, ijji!” Inna yas lmlk nns: “Zayd lg^wddam!”

Ar ittidu. Truḥ as tadgg^wat γ imi n yan lmuḍe. Yaf nn gis yan urgaz iggawr. Ar ittqql s ayt tigm̄mi nns, at t inn asin, ašku ikka akk^w ttma γ twssrt. Isllm filas, inna yas: “A sidi, riγ ak k sqsaγ γ yan lxlq ar as ttinin “lejb”.” Inna yas: “Hati baba nit a iga!” Iγr as: “Ašk id.” Ifsi takk^wst nns, issuss agḍruḥ, ašku ar ittleab takurt d iḥšmiyn. Tamart nns ur tga gis ḥtta yan wanzad išibn, sul kullu tḍla, ur ta yas ikkis ḥtta yan uxs. Inna yas: “A sidi, ḍalbγ ak anbḡi n R̄bbi.” Inna yas: “Mrḥaba bik!” Imun dis s tgm̄mi nns, isduqq̄r tiḥlut, ikšm, imun dis s lbit da γ a itt̄gga iqbiln. Iγr i tm̄γart nns. Tsadm̄r as, inna yas: “Illa dari yan uqbil.” Tnna yas: “Waxxa, a sidi!” Ggawrn. Imikk n tassaet t̄srf asn aman n luḍu. Zzull̄an. T̄srf asn imnsi. Iga sa irukutn, kraygat yan ur irwas γwann yaḍnin. Ššan imnsi nnsn. Ur jji sllan i wawal yugrn g^wmas γ tgm̄mi lli.

Lliy km̄mln γ imnsi lli, inna yas ssiyd lli nn yušk̄an a iz̄r lejb: “A sidi, riγ a yyi t̄fsrt kra n umuḥ ad z̄riγ tnt.” Inna yas: “Σawd awal nnk!” Ibd̄u as ti n wasif lli ingi s iz̄ran. Inna yas:

He went on and also found a fig tree that produced beautiful leaves and beautiful figs. A bird perched on top of it. That man said: "Let me rest a little under that fig tree." He drew near to that tree. The bird flew away from its top. (Then) the fig tree lost its leaves and figs and looked like a fig tree in winter. He said: "That is amazing!" His angel said again to him: "Continue walking!"

He went on. He also found two horses, one had four types of fodder, water, a nice harness, a clean stable, but it was meagre, it had nothing but bones. The second horse had nothing to eat, was tied to a filthy rope, but it was fat, believe it or not (lit.: there is no power except by God). The man said: "That is amazing! The one that has four types of fodder, water and a nice stable is weak! The one that has nothing, lives poor, is healthy!" His angel said to him: "Continue walking!"

He went on. It was late in the afternoon (when he arrived) at the entrance of a village. He found a man sitting. He waited for members of his family to carry him back (into the house) because he had reached a high age. (Our man) greeted him and said to him: "Oh sir, I would like to ask you about a man called 'the amazing'." The old man said: "Well, well, that is surely my father!" He called (his father): "Come here!" (His father) loosened his belt, shook the dust from his clothes because he had been playing football with the children. In his beard not even one single white hair could be found, it was completely black, nor were there any teeth lacking in his mouth. (The visitor) said to (the father): "Oh sir, I ask you, (may I be your) guest?" He said to him: "You are welcome!" He went home with the visitor, knocked at the door (of his house) and accompanied him to the guest room. He called his wife. She presented herself to (her husband) and he said to her: "I have a guest." She said to him: "That is all right, sir!" They sat down. After a while she sent water for the ritual ablution to them. They prayed. She sent a meal to them, it had seven dishes, each dish quite unlike the other. They ate their meal. They did not hear a word of dispute (lit.: a word that is higher than its brother) in that house.

When they had finished their meal, the visitor that came to see "the amazing" said to (his host): "Oh sir, I want you to explain to me certain things that I saw." He said to him: "Please, speak!" He started (with the story) of the river overflowing with stones. (His host) said to him:

“Γmkann a iga bnam imquṛn d wad mẓẓiyn. Ur sul illi luṛ ingratsn. Wad mẓẓiyn iḡr wad mquṛn. Ar as ittini: ‘Fssa kyyi!’ ” Inna yas: “Ti n ubnkal.” Inna yas: “Awal n leib! Iḡ d iffuy d imi n bnam, ur sul a ittwri!” Inna yas: “Tazart lli?” Inna yas: “Zund yat tmḡart lli itahl urgaz nns, teiš s lḡlal. Lliḡ inkr tṭir lli illa ḡ ufla nns, tqama zund tamḡart lli ur illin s urgaz, teiš s lḡḡram.” Inna yas: “Sin iysan, ufiḡ tn d kraygat yan d lḡalt nns.” Inna yas: “Γwann dar illa kullu ma išta ula ma issa, iga arraw n laz, waxxa as ifka Rḡbi lxir. Γ isigg^wra nns ieql ukan f laz lli ḡ ilul. Ur t issqnae kullu ḡaylli itmnad. Wa lli ijjin iga iws n lxir, ilul ḡ lxir, imquṛ ḡis, iṣṛrf ḡ ṣṣnaye edlnin. Ssadun flas irgazn edlnin, isigg^wra n lamṛ nns illa Rḡbi, ard ik^wti lxir lli. Kullu iṣṛrf, išbea ul nns.”

Inna yas: “Imma iwḡ da t nufa ḡ imi n tgm̄mi, išib, ur sul a inkr. Ar d ka ttasin mddn ar tafukt, sskṣmn t id s tgm̄mi. Kyyin da igan babas, ur ta jji tṣibt ula kkisn uxsan nnk, sul ukan tṣhit!” Inna yas: “Ḍalḡy ak lajal ar ṣbah, fruḡy ak tt.” Nkrn maniḡ llan, ḡ^wnn ar ṣbah.

Yazn tawayya nns s dar iwis, inna yas: “Riḡ a nn aṣḡy, nkkin d uqbil ad insan dari.” Inkr nta d uqbil nns, itabea tawayya zḡ tiḡurḡin. Tna yas ukan twayya ḡmklli i lxlq lli. S nn kṣmn. Tamḡart nns, tslla ukan i wawal n babas d uqbil nns, tzayd s iwaliwn ur edlnin, ar ḡḡrgn tasa ula wul, ar ttbbin ifaddn n urgaz, ar jllun leql n urgaz. Γmkann a išibn lxlq lli. Babas lli mmi ifka Rḡbi illis n lḡlal, sul ukan išḡa. Iggawr ssiyd lli nttan d lejḡ d iws n lejḡ,

“This is the case with important people and ordinary people: there is no longer any respect between them. An ordinary fellow disrespects an important man. They (even) say to (someone important): ‘You, shut up!’ ” (The visitor) said: “(And what about the story) of the snake?” (His host explained it to him) saying: “(It is about) a shameful word! If this has gone out of the mouth of someone, it cannot go back in it!” (The visitor) said to him: “(And what about) the fig tree.” He said to him: “That is like a married woman, she lives in a licit situation. Once the bird that is perched on (that fig tree) flies away, (it means:) that woman remains behind without husband, she lives an illicit life.” (The visitor) said to him: “(And what about) the horses, each of them in their own situation.” He said to him: “The one who has all kinds of food and drink is a child of hunger, even if God has given him prosperity. He knows nothing but hunger, since he was born. He does not get attached to what he sees. The one that is fat, is a child of prosperity, born and raised in it, he is sent to do good work. Good people mount him, his ultimate goal is God, until this prosperity disappears. Everything he earns, satisfies his heart.”

(The visitor) said to him: “(And what about) your son, whom we found at the entrance of his house, as an old man, unable to stand up. People carry him to sit in the sunshine and bring him back into the house. You, his father, you are not old (at all), you still have all teeth and you are in splendid health!” He said to him: “I ask you a delay until tomorrow, then I will solve (this riddle) for you.” They stood up from where they were and went to sleep until the next morning.

(The next day, the host) sent his servant girl to his son with the message: “I want to come over to you, me and my guest who spent the night in my house.” The host and the guest stood up and followed the servant girl. The servant girl had delivered the message to that man (i.e. the son of the host). They went in. Now his wife had only just heard the conversation of the father (of her husband) and his guest, when she began to speak indecent words that burn (a man’s) liver and heart, (words) that weaken a man’s strength (lit.: knees), (words) that confuse a man (totally). Now that (was the reason) why that man had grown so old. His father to whom God had given a decent woman, was still strong and healthy. The visitor, the “amazing” (host) and the son of the “amazing” sat down,

ar ssflidn i tmɣart lli, aylliɣ tnna i lejɓ kullu lli tra at t tini. Nkrn, ffuɣn. Imun dis ar tigmmi nns, inna yas: “Is yyi tsqsat ɣ iwi ma is igan ɣmkann iga? Is nn tgit amzzuɣ nnk aylliɣ kullu tsllat iwaliwn n tmɣart nns?”

Xir lmra, ššrr lmra!

39. Lqışt n yan lmjdub.¹

Iga lmjdub, iga lhakim. Ifka yas Rbbi yan lkas. Ad ukan gis imikk n watay, ig as yat talwizt n ddhab. Ifka yas Rbbi yat tahiɗurt, ula nttat tlla gis lhkma. Ar ittgawar ssiyd lli ɣ yat taleršt n ugllid ɣ ddawas n yat talitšint, inqabal d yan lmnzh ar gis ttili illis n ugllid.

Yan wass tɣra nn ssiyd lli iffi imikk n watay ɣ lkas lli ɣ tlla taħkimt. Ar t ittmnad aylliɣ gis issuss talwizt. Tšsafɗ as illis n ugllid tawayya nns. Tnna yas: “Wa la budd ad d taškt s dari.” Inna yas ssiyd lli: “A uddi, nkkin ur giɣ lg^wddam n illis n ugllid. Ibrdan inu bbin, rkan, ar ttkmayɣ lkif! D yan wawal yaɗnin, tigmmi n ugllid tla sbea n ibwwabn.” Tddu twayya, teawd as i lallas lwajb n ssiyd lli. Tnna yas: “Wrrri s dars, ini as: ‘Riɣ ay yini waxxa’. Nkk^wni an ndbbɣ mamnk an nskr ad d ikšm.” Tddu twayya. Tnna yas i ssiyd lli: “Riɣ at tinit “waxxa” kaf fillak illan.” Inna yas: “Waxxa!” Tddu twayya, twajb i lallas. Tfk as lhwayj n tmɣarin, tssls tn i ssiyd lli. Tnna yas: “Smun kulši lhwayj nnk, at tn nawi didnɣ.” Ar fttun. Abwwab nna ukan lkmn, tnna yas tawayya lli: “Yat tmɣart ayad, tra at tɣur ɣ illis n ugllid.” Inna as: “Waxxa, kšm!” Aylliɣ d kullu tzri f sbea n ibwwabn. Ruħn dar illis n ugllid, tnna yas: “Mrħba bik!” Iggawr s akal. Tnna yas: “At tnawlt lqaeida lli tnawlt ɣ taleršt: at tkmit lkif nnk, tsqrt atay ɣ talbriqt nnk!” Inna yas: “Waxxa!” Awin as d aman nwanin. Lemmr talbriqt nns, imdi tt, iffi ɣ lkas n jjaj. Tnna yas: “Ffi ula ɣ ɣwann yaɗnin.” Inna as: “A uddi, ɣwann ur igi wi n watay!”

1 Cf. Stroomer 2001: 162; a tale from the Goundafa region.

listening to that woman until she had said to the “amazing” all that she wanted to tell him. They stood up and left. (The host) accompanied (the guest) home and said to him: “Did you ask me why my son has become what he is now? Did you listen carefully, did you hear the words of his wife?”

Be kind to a woman and you will get the quarrelling of a woman!

39. The tale of a Sufi.

Once there was a Sufi who was a magician. God had given a drinking-cup. As soon as he poured some tea in it, it made him a golden coin (*louis d'or*). God had given him also a sheep skin with magical properties. The man used to sit in the garden of the sultan under an orange tree, in front of him he saw a belvedere where the daughter of the sultan used to live.

One day (the sultan's daughter) saw the man pour some tea in the enchanted cup. He looked at it, until he shook out a *louis d'or*. The sultan's daughter sent her maidservant. (The sultan's daughter) said to (the man in the garden): “You must come to me.” But the man said to her: “Oh dear, I am not (worthy to stand) before the daughter of the sultan. My clothes are torn and dirty and I smoke kif! Besides, the palace of the sultan has seven gatekeepers.” So the maidservant went back to convey the answer of the man to her mistress. (Her mistress) said to her: “Go back to him and tell him: ‘I want you to say ‘All right!’’ We will see what we can do (to make) him enter.” The maidservant left. She said to the man: “I just want you to say ‘All right’, that is all.” He said to her: “All right!” The maidservant went back to bring the answer to her mistress. (The sultan's daughter) gave women's clothes to (her maidservant) who made the old man wear them. (The maidservant) said to him: “Collect all your belongings and we will carry them with us.” They went off. The maidservant said to (every) gatekeeper she met: “This is a lady, she wants to visit the sultan's daughter.” (Every gatekeeper) said: “All right, come in!” (And so on), until she had passed all seven gatekeepers. (Then) they arrived at the (room of the) sultan's daughter, who said to him: “You are welcome!” He sat down on the floor. She said to him: “Please do as you are accustomed to in the garden: smoke your kif, make your tea in your teapot!” He said to her: “All right!” They brought boiling water to him. He filled his teapot, put it (onto the fire) and poured (tea) in a glass cup. She said to him: “Pour also in the other cup.”

Tnna yas: “Wa la budd at tffit gis!” Iffi ukan gis imikk. Iga talwizt, issuss γ ufus nns.

Qşşrn, ar luqt n tguni. Tnna yas i ssiyd lli: “Wa la budd ad didi tg^wnt.” Inna yas: “Uhu!” Tnna yas: “Wa la budd at tskrt awal ad riγ!” Ig^wn dis bla lxaṭr nns. Txxa yas. Aylliγ ur islla, tak^wr as lkas lli γ tlla taḥkimt.

Inkr ukan γ lfjr. Ar ismun irukutn nns. Ixşşa t lkas. Inna yas: “A uddi, ixşşa yyi lkas inu!” Tnna yas: “Irza, tluḥ nn twayya izg^wyan nns.” Iffuγ, iwrri s talerşt lli γ a ittgawar, ar ittini: “Kas, kas, wa nna irzan lkas n mddn, iewwl f tirzi n wi nns.”

Yan wass izri ugllid γ uyaras, idda s tg^wmrt. Islla i ssiyd lli, işşafd imxzniyn nns. Inna yasn: “Ssnkrat lbuhali yann z γinn, ar yyi issn^wya ix f inu dima. Ḥtta γ yid ur a yaγ ittxa an ng^wn!” Ssnkrn t. Iggall ssiyd lli: “Riγ a ixwu lbd, ard as ifk Ṛbbi ma s a ittxllaş zγ illis n ugllid lli, nttat ula babas!”

Iddu s tama n lbḥr, iluḥ tahidurt nns f iggi n waman, issadu fllas. Yawi t Ṛbbi, aylliγ t inn iluḥ s yat tgzirt. Yaf nn gis yat tazart, tskr kra n ik^wzarn fulkinin bzzaf bla luqt! Yaγ t laş. Ikkis yan, işşa t. Iffuγ as yan yisk γ ix f nns. Ar ittejab. Inna as: “Aywa, Sidi Ṛbbi, sul ukan nzuyd γ tmmara!” Ar ittmnad, aylliγ iṛmi. Inna d ix f nns: “Aywa, γikka innra yyi laş, riγ an nşş ukan ik^wzarn.” Izayd ukan yan yaḍni, iffuγ d yisk yaḍnin. Izayd wiss kraḍ, ikkis as yan yisk. Izayd wiss kkuz, ikkis wann yaḍnin. Issilf i ix f nns, ur sul gis amya. Inna yas: “*al-ḥamdu li-llâh, ya Sidi Ṛbbi!* Γwa a igan asafar n illis n ugllid d babas!” Ikkis γunşkli mmi izḍar n ik^wzarn, iluḥ tahidurt nns γ lbḥr, iwrri d s lmdint lli γ illa ugllid. Ikşm, imnagg^wr yan umxzniy n ugllid. Inna yas: “Ur d lmusm n ik^wzarn γ lmdint ayad?” Inna yas: “Ur d luqt nnsn ayad!” Inna yas:

He said to her: "Oh my dear, this (cup) is not for tea!" She (insisted), saying: "You must pour (tea) into this one!" He poured a small amount (of tea) in it. There appeared a *louis d'or*, he shook it in his hand.

They passed the evening chatting, until it was time to go to sleep. (The sultan's daughter) said to the man: "You must sleep with me." He said to her: "No!" She said to him: "You must do what I want!" He slept with her against his will. She let him (in this situation). When he did not notice anything, she stole the enchanted cup (away from) him.

In the morning he woke up. He started to collect his belongings. He missed the cup. He said to (the sultan's daughter): "Oh dear, I miss my cup!" She said to him: "It is broken, the maidservant threw the sherds away." He went out and returned to the garden where he used to sit and said: "Cup, cup, she who has broken the cup of the people, decided to break her's (i.e. her virginity too)."

One day the sultan passed by on his way to the hunt. He heard the man (mumbling) and sent his guards. He said to them: "Make this simpleton stand up from there, he annoys me constantly. Even at night he does not let me sleep!" They made him stand up (and leave the place). The man swore an oath: "I will leave the country, until God gives me something with which I can pay the sultan's daughter and her father!"

He went to the coast, threw his sheep skin on the water and sat (lit.: rode) on it. God transported him to an island. (The man) found a fig-tree there producing very nice figs, (but) out of season! He was hungry. He took one and ate it. A horn came out of his forehead. He was surprised. He said to himself: "Well, oh my God, now we are in even more trouble!" He looked (at the horn) until he was tired of it. He said to himself: "Well, hunger overwhelms me now, I want to eat some more figs." So he took another one and (immediately) an other horn appeared. He ate a third (fig), one horn disappeared. He ate a fourth (fig), and the second horn disappeared. He touched his head, there was nothing left (of these horns). He said to himself: "Allah be praised! Oh God! This is (going to be) the remedy for the sultan's daughter and her father!" He picked as many figs as he could, threw his sheep skin on the sea and returned to the city where the sultan lived. He went in(to town) and met one of the guards of the sultan. He said to him: "Is it not the season for figs in town?" He said to him: "It is not!" He said to him:

“Iḡ tiwit i ugllid sin ik^wzarn, ira a ifrḥ?” Inna yas: “Bzzaf!” Ifk as sin. Yawi tn d, ifk tn i ugllid. Yazn yan i illis, išš yan. Kra igat yan iffuy as d yan yisk zund wi n wudadn. Agllid iḥššm, iggawr nn ḡ tgm̄mi nns. Yazn tawayya i luzir, inna yas: “Ḥkm ḡ lmuḍε inu, hati nkki yaḡ yyi kra.”

Ar itḥkam luzir kraḍ wussan. Yazn as yat tbratt i ugllid, inna yas: “Nra akk^w an nḡr mamnk at tgit.” Inna yas ugllid: “Kšm d!” Iddu luzir, yaf nn lejb lli. Iwrri d, issufḡ abrraḥ ḡ lmdint, ar ittini: “Agllid, yaḡ t kra, nttan d illis. Wa nna tn idawan, ifka yas Ṛbbi kullu ma ira! Wa nna ikšmn s dar ugllid, ur idawa ḡaylli t yaḡn, ira a ibbi ix̄f nns.” Kullu lxl̄ayq ur ḡḍarn ad kšmn.

Inkr ssiyd lli, bab n ik^wzarn. Inna yas: “Nkki a iran a idawa agllid d illis!” Sskšmn t id s dar ugllid. Inna yas: “Tḡḍart at tkkist lejb ad, ifka Ṛbbi?” Inna yas “Zḍarḡ!” Ifka as yan uk^wzar, iffuy yisk yaḍnin. Inna as: “Ma iga ḡayad?” Ifk as wiss sin, ikkis yan yisk. Ifk as wiss kraḍ, ikkis kullu. Inna yas: “At tftut s dar illi, ula nttat ḡmkann at tga.” Inna yas: “Walakin ḡir nkki dis, a ur iḥaḍr ḥtta yan.” Iḡḡ ugllid i twayya, inna yas: “Awi ssiyd ad s dar Malika. Ikšm dars, tqqt tflut!” Tawi t twayya, tqqn t inn dar lallas. Tnna yas: “Σla slamtk, a sidi, is tḡḍart a yyi tdawat?” Inna yas: “Iḡ illa lkas inu!” Tnna yas “Yujad!” Inna yas: “Awi t id!” Yamḡ lkas nns, iḥḍu t. Ifk as yan uk^wzar, iffuy wiss sin waskiwn. Tnna yas: “Haha, ma iga ḡaya?” Ifka as wiss sin. Ikkis yan yisk, ifk as wiss kraḍ, ikkis kullu. Tnna yas: “A sidi, is trit a yyi tilit?” Inna as: “Uhu!” Tnna yas: “Is trit an neawd ḡmklli nskr tawala lli?” Inna yas: “Uhu!”

“Would the sultan be happy, if you would bring two figs to him?” The guard said to him: “Oh, yes!” He gave him two (figs). (The guard) brought them and gave them to the sultan. The sultan sent one of them to his daughter and ate one (himself). A horn, like those on Barbary sheep, appeared on each one of them. The sultan was embarrassed and stayed in his palace. He sent a maidservant to the vizier, saying: “Rule in my place, I am ill.”

The vizier ruled for three days. Then he sent a letter to the sultan saying: “I would like to see how you are.” The sultan said to him: “Come in!” The vizier went in and found there this extraordinary thing. He went back and made a messenger announce in the city: “The sultan is ill, both he and his daughter. The one who is able to cure them, God will give him everything he wants! The one who, after entering into the sultan’s room, cannot cure his illness, will have his head cut off!” Nobody dared to enter (the sultan’s palace).

The man, who had brought (lit. the the owner of) these figs, stood up and said to (the king’s messenger): “I will cure the sultan and his daughter!” They brought him to the sultan. (The sultan) said to him: “Can you remove this strange thing, that God gave me?” He said to him: “I can!” He gave him a fig, another horn appeared. The sultan said to him (in anger): “Now, what is this?” He gave a second (fig) to the sultan, one horn disappeared. He gave a third one to the sultan, all (horns) were gone. The sultan said to him: “You must go also to my daughter, she is in the same situation.” He said to him: “But (on condition that there is) only me and her, no one may be present.” The sultan called the maidservant and said to her: “Bring this man to Malika. He will go into (her room), you close the door (behind him)!” The maidservant brought him and locked him in in (the room of) her mistress. The sultan’s daughter said to him: “Please, sir, can you cure me?” He said to her: “If my cup is still there!” She said to him: “It is there!” He said to her: “Bring it to me!” He took his cup and put it away. He gave her a fig, a second horn appeared. She said (in fear): “Now what is this?” He gave her a second (fig). One horn disappeared, he gave her a third one, all (horns) were gone. She said to him: “Oh Sir, do you want to marry me?” He said to her: “No!” She said to him: “Do you want to do what we did before?” He said to her: “No!”

Ismun ixf nns, iffuy. Iftu s dar uglied. Inna yas: “Is tji Malika?” Inna yas: “Yah!” Inna yas: “Mat trit ifka yak t Rbbi?” Inna yas: “A sidi, ur htajjax walu ġir lmaħall lli ġ a ttgawarġ ġ taleršt nnk.” Inna yas: “Zayd, fkiġ ak taleršt ann kullutt!” Iffuy.

40. Ayt Smugn lliġ k^wrnz tisnt.¹

Mnaqqarn Ayt Smugn yan wass. Ar ttmsiwirn gratsn. Nnan: “Issrmi anġ ar bdda nssay tisnt.” Nnan: “Iġ illa unzar an nk^wrnz tisnt.”

Lliġ illa unzar, isu wakal, mniqqirn day, nnan: “Awyatay tiyugiwin nny, an nk^wrnz tisnt.” Ddun ar yan lماكن, awin nn didsn tisnt. Igr asn tt Σli u Lmqyys, lmqddm nnsn. Lliġ k^wrnz mddn, nnfsin.

Lliġ izri imalass, ismun tn id day Σli u Lmqyys, inna yasn: “Rwaħataġ an ngguys tisnt is a tmmayay.” Lliġ nn lkmn dar tyirza, ar tt ittguyyus. Ar ittasi kra n tġuna. Iqqs as iyirdm ġ ufus. Inna yasn: “Hati, tisnt ar tmmayay, mišš tħra bahra. Rwaħataġ, an nn nađu arkiġ d bahra tmmayay.”

Ddun ad qqln aylliġ rmin. Ađun nn iss mnnawt twal. Tag^wi tisnt lli ad asn tmmayay. Nnan: “Amud a irkan, tisnt ur rat tmmayay!”

41. Lqist n yan urgaz d tmayart nns d emmi Marš.²

Lliġ isrut urgaz ann tumzin nns, izli kra n tumzin ġ yan uħanu nns. Tnna yas tmayart nns: “Mad gant tumzin ad lli tzlit?” Inna yas: “Gant tumzin ad ti n emmi Marš.” Tnna yas: “Ma igan emmi Marš?” Inna yas: “Yan urgaz bahra ġzzifn.”

Yan wass, iffuy urgaz lli, ur iħađr, yašk d yan urgaz ġzzifn s dar tgmmi nns. Lliġ t tzra tmayart lli, ar as taqqrta. Inna yas: “Neam, mat trit?” Tnna yas: “Izd kyyi a igan emmi Marš?” Inna yas: “Mat trit, ma iga?” Tnna yas: “Llant kra n tumzin nnk ġ darnġ, at tnt tawit!” Inna yas: “Ur dari ġill ma s tnt ttasiġ.”

1 Cf. Podeur 1996: 123; a tale from the Ayt Souab region.

2 Cf. Podeur 1996: 131; a tale from the Ayt Souab region.

He took his belongings and went off. He went to the sultan. The sultan asked him: "Is Malika cured?" He said to him: "Yes!" The sultan said to him: "What kind of present do you want?" He said to him: "Oh sir, only the place in your garden where I used to sit." The sultan said to him: "I will give you the whole garden!" He went away.

40. When the Ayt Smugen grew salt.

One day the Ayt Smugen came together. They held a meeting. They said: "It is too tiring for us to always have to buy salt." They said: "When there is rain, let us sow it."

When it had been raining and the soil had become wet, they met again, saying: "Let us bring out our plough-animals and let us sow salt." They went to a place, carrying some salt with them. Their leader, Ali U Lemqiyys, sowed it for them. When they had sown (it), they went home.

When a week had passed, Ali U Lemqiyys called them together again, saying: "Let us go and see whether the salt has sprouted." When they arrived at the field, they checked the salt (carefully). (Ali) lifted a stone. A scorpion inflicted a sting in his hand. He said to them: "Well, the salt has sprouted, but it is quite sharp. Let us go (home) and come back when it has grown somewhat more."

They went home and waited until they had enough of it. They went back (to the field) several times. The salt refused to grow for them. They said: "The sowing seed must have been spoiled, the salt will not grow!"

41. A story about a man, his wife and uncle March.

When a (lit.: that) man had threshed his barley, he set some of it apart in a room. His wife asked him: "What is this barley that you set apart?" He said to her: "This barley belongs to uncle March." She said to him: "Who is uncle March?" He said to her: "A very tall fellow."

One day that man had gone, he was absent (for some time) and a tall man came to his house. When the woman saw him, she called him. He answered her: "Yes, what do you want?" She said to him: "Are you uncle March?" He said to her: "What do you want? What is the matter?" She said to him: "There is some of your barley with us (at home), take it!" He said to her: "I do not have something I can carry it in."

Tnna yas: “Ha darny tasrdunt d lħml ma s tnt tasit.” Inna yas: “Waxxa!” Tfka yas tasrdunt. Iemmr as s tumzın lli, iddu.

Lliγ d yuḍa urgaz, ikšm nn s tgm̄mi, ur yanni tasrdunt. Inna i tmγart: “Mani tkka tsrdunt?” Tnna yas: “Iga yas emmi Maṣ tumzın nns, yawi tnt at tnt isrs γ tgm̄mi nns.” Inna urgaz: “*Lâ hawla wa lâ quwwata illâ bi Llâhi!*” Ar ikkat rṛšš. Inna i tmγart: “Izd xta a yyi tskrt!” Inna yas: “Tilad, ddiγ ad ffuγγ! Iγ ufiγ mad tnealγ la bas darm. Iγ t ur ufiγ, rak km ḍiγ.”

Iddu urgaz lli s yan lmuḍe mqqurn. Ffuγn akk^w irgazn n lmuḍe s ssuq, agurnt gis γir tumγarin. Iddu s uemmar, iffuγ d gis, ar yaqgra i ayt lmuḍe. Aškint d tmγarin, nnant as: “Mat tgit, mat trit?” Inna yasnt: “Kkiγ d lixrt.”

Nnant as: “Mad skarn ayt lixrt?” Inna yasn: “Illa darsn yan lfrħ iggutn, bllyn awn kullu sslam.” Kraygat yat tmγarin lli ar t ttsqsa: “Ma iskar emmi, nγd xalti nγd ultma.” Inna yasnt: “Inna yawnt lear nnunt: ‘Labudd ad aγ tššifḍmt kra n iqšušn, arkiγ nzri lfrħ lli darny illan, nrar awnt tn’.” Ar ttγirnt tmγarin lli s tg^wmma nnsnt. Kraygat yat gisnt tawi yas iqšušn lli tṭtaf. Ismun urgaz ann iqšušn ann, yawi tn, ikšm s uemmar. Iffuγ, iddu s tgm̄mi nns, ikšm nn s tgm̄mi, inna i tmγart nns: “La bas darm, hati ufiγ mak km iḍarean γ wanufl!”

42. Tablinka d urgaz.¹

Kra n mddn zzan γ yat tblinka, trur tblinka, ar ttγir. Tmniqqir d yan urgaz, tnna yas: “Lħurma nnk, a yyi tijnjmt γ willi gigi zzanin!” Inna yas: “Ma rad am skrγ?” Tnna yas: “Rz̄m imi nnk ad kšmγ s waħlig nnk arkiγ ddan.” Irz̄m imi nns, tkšm srs.

Lliγ d uškan willi tt ṭṭaynin, nnan as: “Is tẓrit yat tblinka?” Inna yasn: “Ur tt zriγ.” Lliγ zrin mddn ann, inna urgaz lli i tblinka: “Ffuγ d, hann mddn lli ddan.”

1 Cf. Podeur 1996: 135; a tale from the Ayt Souab region.

She said to him: "We have a donkey and a bag in which you can carry it." He said to her: "All right!" She gave him the donkey. He filled its bags with this barley and went off.

When the husband came back, he went in, but did not see the donkey. He said to the woman: "Where is the donkey?" She said to him: "Uncle March loaded his barley on it, he took it to store it in his house." The man said: "*There is no force nor power except with God!*" He clapped his hands (in anger). He said to the woman: "So, that is what you did to me!" He said to her: "Now I will go out. If I find someone I can curse, there will be no harm for you. But if I don't find (such a person), I will chase you away."

The man went to a big village. The men of the village were gone to the market, only women were left there. He went to the graveyard, he came out of it and called the people of the village. The women came, saying: "Who are you? What do you want?" He said to them: "I come from the hereafter."

The women said to him: "How are the people of the hereafter?" He said to them: "There is a big feast going on among them, they convey their greetings to you." Every woman started to ask him (questions such as:) "How is my uncle, how is my aunt or my sister." He said to them: "Your family says to you: 'You must send us some jewels, until we have finished the party that we have here, and we will return them to you (later)'. " These women rushed off to their homes. Everyone brought him the jewels that she possessed. The man collected the jewels, took them and went to the graveyard. He went off and went home, he went in and said to his wife: "No problems for you, I found (enough people) that are your equal in folly!"

42. The viper and the man.

Some people were chasing a viper that fled and ran off quickly. The viper met a man and said to him: "Please, save me from the people who chase me!" (The man) said to (the animal): "What can I do (for you)?" (The viper) said to him: "Open your mouth and let me enter your stomach, until they have gone." So, he opened his mouth and the viper went in.

When those who chased (the viper) had arrived, they asked (the man): "Did you see a viper?" He said to them: "I did not see it." When these people had gone, the man said to the viper: "Come out, these people are gone."

Tnna yas: “Ur ra nn ffuγγ γ γid, illa γid mad šttaγ.” Inna yas urgaz lli: “An nmsirid dar lqađi Bu Mħmmd.”

Ddun s dars. Ifka yas urgaz lxbar γiklli yas ijran gras d tblinka. Tbdū tblinka yann at tsawl, inna yas Bu Mħmmd: “Fiss! Hann ur a sawaln ayt ug^wns d ayt br̄ra!” Inna yas: “Ffuγ d, an nsawal!” Tffuγ d tblinka. Inna Bu Mħmmd i urgaz lli: “Xmml, qqn imi nnk, tddut s twwuri nnk!” Lliγ t̄zra tblinka γwann idda, trur ula nttat.

Iddu urgaz lli. Ikk nn imikk, yađu d s dar Bu Mħmmd, inna yas: “Riγ ak k awiγ i tarwa nu, as srk ttleabn.” Inna yas Bu Mħmmd: “Nkki mqquy, r̄miγ, hati, llan dari kra n lh̄sum m̄z̄ziynin. Rwaħ s dari at tn tawit.” Imun urgaz ann d Bu Mħmmd, aylliγ lkmn yat tblatt. Iml as Bu Mħmmd yat tfrit γ ddu tblatt, inna yas: “Smdi nn ifassn nnk ad ak tn fkγ.” Ik̄sm Bu Mħmmd γ yat tfrit γ ufla, ar isnil tasndrt nns i yan ulg^wmađ. Iffuγ d ulg^wmađ, ibbi argaz lli γ ifassn. Inna yas: “Hak tiγrađ nnk γ lxir lli gik skry! Hann ma s ttleabn tarwa nnk!”

43. Lqist n yan urgaz lli izznan tammnt γ ssuq.¹

Yan urgaz iemmr mnnaw yilmawn n tammnt γ ssuq. Yašk nn dars yan urgaz, ira ad dars isγ tammnt. Inna yas: “Mnšk at tzznzt tammnt ann?” Inna yas: “Mđi tt. Iγ tt tejb, ar gis tsawalt.” Yasi urgaz ann yan yilm, ifsi t, imđi tammnt, ifk t i bab nns, inna yas: “Amz, arkiγ gguysγ wayyađ.” Yamz t s ufus nns. Yasi day umssaγ lli wayyađ, ifsi t, imđi tammnt, ifk t day i bab nns, yamz t s ufus nns yađnin. Yasi umssaγ yan yilm n tammnt, irur. Iggammi bu tammnt mad a iskar i yilmawn lli yumz. Ar yaqra i mddn at t fukkun.

1 Cf. Podeur 1996: 141; a tale from the Ayt Souab region.

(The viper) said to him: "I will not go from here, there is something to eat here." The man said to him: "Let us bring our case to judge hedgehog."

The man went to him. The man told him what had happened between him and the viper. The viper started to talk, but the hedgehog said to him: "Silence! People inside don't speak to people outside!" (The hedgehog) said to him: "Come out and we will talk!" The viper came out. The hedgehog said to the man: "Shut your mouth quickly and go to your work!" When the viper saw that (the man) was gone, it went off also.

The man went off. But after a short while he went back to the hedgehog and said to him: "I want to take you (home) to my children, so that they can play with you." The hedgehog said to him: "I am old and tired, well, I have some small children. Come with me and take them with you." The man accompanied the hedgehog until they arrived at a slab. The hedgehog, showing him a hole under the slab, said to him: "Stick your hands (in this hole) and I will give them to you." The hedgehog went into the hole from above, he pushed his back to a snake. The snake came out and bit this man in (his) hands. (The hedgehog) said to him: "Here is your reward for the good things which I did for you! Here is something your children can play with!"

43. The story about a man who sold honey at the market.

A man filled some skins with honey on the market. An other man came to buy some honey from him. He said to him: "For how much do you sell that honey?" The merchant said to him: "Taste it (first). If you like it, then talk to me about (the price)." The man took a skin, opened it, tasted the honey and gave it back to the merchant, saying: "Hold it, until I have checked another one." The merchant took it in his hand, the buyer took another (skin), opened it, tasted some honey and gave also this one back to the merchant, who took it with his other hand. The buyer took a (third) honey skin and ran off. The merchant could not do anything (as he stood there) with the skins in his hands. He had to call people for help in order to free him (from this situation).

44. Saydna Sulayman, nttan d Hudhud d Bilqis.¹

Saydna Sulayman iγ iffuy, ar ittmun d ljiš nns, at tn igan mddn d latyar d lawhaš. Ar izzigiz yan dđur aylliγ tlkm tuzzumt n wass, igg^wz γ yan lmakan ag gis isunfu. Hudhud yadlli iga mafaman, ar as immal γ illi γ llan waman.

Lliγ ig^wn Saydna Sulayman, inna hudhud: “Ad dduγ, ad marriγ γ ignna s luqt lli γ ra ink^wr ugllid.” Lliγ nn ikks kra γ ignna, iduf nn yat tmazirt γ mnid n Lyaman. Iffirri hudhud aylliγ itrs γ yan wurti γ tmazirt n Saba. Yufa nn gis yan hudhud yađnin. Ar sawaln gratsn, inna yas: “Mat tgit?” Inna yas: “Giγ hudhud n Sulayman.” Inna yas: “Amma kyyin, mat tgit?” Inna yas: “Giγ hudhud n tglitt Bilqis.” Inna yas: “Rwah ad dari tkkt!” Inna yas: “Kşudγ ad maṭly arkiγ a yyi isiggl ugllid.” Inna yas: “Uhuy; iγ as nn tiwit lxbar n Bilqis, hati ra ifrḥ.” Iddu, imun iss, aylliγ ilkm dar Bilqis. Iduf s walln nns tamazirt n Bilqis, yađu d.

Saydna Sulayman, nttan, lliγ ink^wr γ yiđs, inna yasn: “Trat nn i hudhud ad d yašk, ad any iml maniγ llan waman.” Ar siggiln hudhud, ur t ufin. Inna yasn: “Iγ d yuška, rat t əddbγ kra n lədad iggutn nγd a as γrsγ, abla iγ yyi d yiwi kra n lxbar fulkinin!” Iγr i rṛays n latyar, at t igan taswwant. Aylliγ t id tlkm tswwant, inna yas Saydna Sulayman: “At tddut, a yyi tawit hudhud γill γill γill!”

Tffirri tswwant. Aylliγ nn tkks kigan γ ignna, tđuf nn hudhud lli, yuška d γ mnid n tmazirt n Saba. Tjjuwwi nn srs aylliγ tlkm t, tγ^wi t, ttna yas: “Maniγ nn tmaṭlt? Ar k isiggil ugllid, ur k yufi! Hati iggull yat tgallit iggutn as sar k iəddb!” Inna yas hudhud: “Is nn gis ur igi ‘Abla iγ yyi d yiwi kra n lxbar?’ ” Ttna yas tswwant: “Σad, inna γikann.” Inna yas hudhud: “Awa, la bas dari, hati iwiγ as d kra n lxbar fulkinin.”

1 Cf. Podeur 1996: 145; a tale from the Ayt Souab region.

44. Solomon, the hoopoe and queen Bilqis.

When Solomon marched out, he was accompanied by his army consisting of people, birds and wild animals. One day he marched until midday, then he pitched camp at a place in order to rest there. In those days the hoopoe was the water finder, it used to show to (Solomon) where water could be found.

(Once) when Solomon had fallen asleep, the hoopoe said (to itself): "Let me go roam around in the sky, until the king gets up (again)." When it had travelled some (distance) in the sky, it saw a land in the direction of Yemen. The hoopoe flew until it landed in a garden in the land of Saba (Sheba). There it found another hoopoe. They talked to one another, the one said to the other: "Who are you?" It said: "I am the hoopoe of Solomon." Then it said to (the other): "What about you? Who are you?" It said: "I am the hoopoe of queen Bilqis." It said: "Come along with me!" (Solomon's) hoopoe said: "I am afraid to be too late, when the king asks for me." The (other hoopoe) said to him: "You don't have to; if you bring news from Bilqis he will be very happy." The (hoopoe) went along with the other one, until it entered (the room) of Bilqis. It looked carefully at the land of Bilqis and then returned (to Solomon).

When Solomon woke up in the night from his sleep, he said to (his men): "Call the hoopoe, let it come and show us where the water is." They went to look for the hoopoe, but they did not find it. Solomon said to (his men): "When it comes I will punish it severely or I will slaughter it, unless it brings me good news!" He called the chief of the birds, the sparrow hawk. When the sparrow hawk had come in, Solomon said to it: "Go and get me the hoopoe immediately!"

The sparrow hawk flew away. When it had crossed every (corner) in heaven, it saw the hoopoe coming back from the land of Saba. It rushed to the hoopoe, and when it had reached it, it took it (in his claws), saying: "Where have you been so long? The king has been looking for you, but did not find you. He has sworn a solemn oath that he will punish you!" The hoopoe said (to the sparrow hawk): "Did he not add: 'Unless it brings good news'?" The sparrow hawk said to the hoopoe: "Yes, that is what he said." The hoopoe said: "Well, (in that case), there will be no problem, because I bring him some good news."

Tamz t tswwant, tawi t ar lg^wddam n Saydna Sulayman, trs t gis. Yamz Saydna Sulayman hudhud γ tkyutt nns, inna yas: “Maniy nn tskkiwst ar γill?” Ar ittrgigi hudhud, inna yas: “K^wti iy tllit γ lg^wddam n Rbbi! Azkka yawm lqiyama, a yyi ur tæddbt!” Inna yas: “Awa, fk yyi d lxbar, mani tkkit.” Inna yas: “Ddiy ar Saba, afγ nn gis yat tmγart ism nns Bilqis. Nttat a igan tagllitt n tmazirt ann.” Inna yas day: “Tuti tglidit nns ti nnk.”

Inna yas Saydna Sulayman: “Ad ak fkγ yat tbrat ad as tt tawit.” Yara tabrat, ifk as tt i hudhud, yawi tt hudhud aylliy ilkm lqsr n Bilqis. Yaf tt nn tetṭas, iskkiws γ usksl n lmnzh nns, aylliy tduy γ yids. Iluḥ as nn tabrat lli, tasi tt, tγr tt.

Hudhud lli yaḍu d. Tagllitt tsman luzara nns, ttna yasn: “Hati yat tbrat tuška yyi d γ dar Sulayman, inna gis: ‘Labudd ad d dari taškim at thdum’.” Filad mad awn iḍhrn? Mat tram?” Nnan as: “Nkni tlla darnγ lquwwa iggutn ugg^war n ti nns.” Ttna yasn: “Xmmemat! Hann kra ugllid iy d ikšm s kra n tmazirt, ar isdullu mddn lli fulkinin, issbdd willi x^wšnnin.” Ttna yasn: “Rad as ššifḍγ kra n lhdiyt at t armγ. Iγ iga agllid mqqurn, hati rad aγ ibyyn; iy t ur igi, hati rat t nssn.”

Tššifḍ as smmus idmya n ismg d smmus idmya n talyajurt n wurγ d smmus idmya n talyajurt n nnq^wrt, tššifḍ as sul smmus idmya n twayya. Tsls lksut n ismgan i twiwin, tsls lksut n twiwin i ismgan. Tššifḍ as yat talyaqut ur iḍhir imi nns. Tššifḍ imddukkal nns, tfka yasn lhdiyt ann.

Saydna Sulayman lliy issn is nn dars tuška lhdiyt ann, yumr i ljnun d ššayaṭin ad as skrn lyajur mqqurn n wurγ d lyajur mqqurn n nnq^wrt. Ssun tn γ yan rrgg γ uγaras lli rad kkin imddukkal n Bilqis. Yamr idbu yisan kra n leadad iggutn ad skrn ssrbis γ iggi n lyajur n nnq^wrt d wurγ. Lliy d uškan idbu lhdiyt lli, ar ttannayn lyajur ann, bddn fillas yisan. Ḥqrn lhdiyt lli d iwin.

The sparrow hawk took (the hoopoe) and brought it before Solomon and put it there. Solomon took the hoopoe by its crest and said: "Where have you been until now?" The hoopoe started to tremble and said to the king: "Remember that you must stand before God! Tomorrow (can be) the day of resurrection, (so) don't punish me!" He said to (the hoopoe): "Tell me where you have been." The hoopoe said: "I have been to Saba, I found there a woman named Bilqis. She is the queen of that land." The hoopoe added: "Her kingdom is greater than yours."

Solomon said (to the hoopoe): "Let me give you a letter, that you must bring to her." He wrote a letter, gave it to the hoopoe, who brought it to the castle of Bilqis. It found (the queen) asleep, but it waited in a window of her pavilion until she woke up from sleeping. The hoopoe threw that letter to her, she took it and started to read.

The hoopoe returned. The queen gathered her vizirs together and said to them: "Look, a letter came to me from Solomon, in which he says: 'You must come to me and do honour to me with presents.' Now, what do you think, what do you want?" They said to her: "We have great power, even more than his." She said to them: "Think carefully! Look, if some king invades a country, he humiliates good people and raises bad people to power." She said to them: "I will send a present to him to test him. If he is a great king, he will show it to us; if he is not, we will know it (soon)."

She sent five hundred slaves to him and five hundred gold bricks, five hundred silver bricks and five hundred female slaves. She dressed female slaves in clothes of male slaves and male slaves in clothes of female slaves. She sent him a pearl that had no visible opening. She sent her personal guards along and gave them those presents (lit.: this present).

When Solomon knew that the presents would come to him, he ordered the jinn and the devils to make for him a big slab of gold and a big slab of silver. He spread them out in a plain along the road where the guards of Bilqis were to pass by. He ordered a large number of horse men to stand in rows on the slabs of silver and gold. When those who brought these presents arrived, they saw the slab on which horses were standing. They thought very little of the presents that they (themselves) were bringing.

Saydna Sulayman iffuy d. Nnan as: “Ha lhdiyt n tglitt Bilqis.” Inna yasn: “Rarat as tt. Hati ras srnun nn aškγ s kra n lquwwa iggutn, rak k^wn dīγ γ tmazirt nnun, iγ d ur tuški s dari s ugayyu nns!”

Inna yadlli yan lynn i Saydna Sulayman: “Tamγart ann idarn nns zud wi n uyyul.” Ikşud a stt itihl. Inkr Saydna Sulayman, yamr i ljiş nns ad skrn yan ifrd γ imi n lmşwrr nns. Sqfn ifrd ann s jjaj. Uk^wan inna i lynnun: “Ma gigun izdarn a yyi d yawi lkursi n Bilqis γ tgmme nns, at t id taf γ dari?” Inna yas yan gisn: “Zdary at t id awiγ qbl ur ta tkirt γ γi.” Inna yas wiss sin: “Nkki zdary at t id awiγ ma γ tqqt tit, trzm tt.” Inna yas: “Mqqař d kyyi ar rat t id yawi.” Iqqn alln nns, irzm tnt, iduf lkursi n Bilqis γ lg^wddam nns. Inna yasn: “Ssxsrat gis imikk, ad ssny is tra at t tak^wz nyd uhu.”

Liy d tuška Bilqis, ayliγ d tlkm imi n lmşwrr, tiri at tzzigiz γ iggi n ifrd lli, tall lksut nns, tna is tra at tzzigiz γ waman. Ismaqql nn Saydna Sulayman γ idarn nns, yaf nn tn ur gin γiklli s as inna lynn. Inna yas: “Zayd, ka ur d aman aynna!” Tkşm nn s dar Saydna Sulayman, inna yas: “Is iga lkursi yad zud wi nnm?” Tna yas: “Zund nttan”, ašku ur tri ad as ttini: “Nttan nnit aya.” Takudann itahl tt Saydna Sulayman, ila tt, ittaf dids sin ifrxan.

45. Lqışt n urgaz d warraw nns.¹

Inkr yan urgaz, itahl yat tmγart, iqddr Rbbi, yaru didas yan uşmi d tşmit. Iqddr Rbbi, tmmt nnatsn n ijijan inn². Ikk ma ikka, inkr, itahl filasn yat tmγart yađnin. Awa, ma igan şşnaet n urgaz ann? Iga ahttab. Ar d iqqay rbea n tskurin, ar tnt aţun, ar asn d tettaška yat i yan. Tkk tmγart ann ma tkka, tna yas: “A nn tşakt ijijan ad, fada aγ d tettaška snat i yan!”

Iddu urgaz ann, imun d ijijan inn s umrdul, a nn išaşk ijijan. Aşmi imun d babas, zwarn. Taşmit tgg^wra, ar tggar γ i nna kkan ibawn d ilammn.

1 Cf. Amard 1997: 118-132; a tale from the Ouarzazate region.

2 This text contains words which are peculiar to the Ouarzazate-Demnate dialect of Tashelhiyt, like *ijijan* where other dialects have *ifrxan* “children”, and the deictic element *inn* where other dialects have *ann*.

Solomon came out (of the palace). They said to him: "These are the presents of queen Bilqis." He said to them: "Bring them (lit.: it) back to her. Beware, I will come to you with an enormous army and expel you from your country, if she does not come to me herself!"

A jinnee had said earlier to Solomon: "That woman has feet like a donkey." He feared to marry her. Solomon stood up, ordered his army to build a basin at the entrance of his courtyard. They covered this basin with glass. Then he said to the jinn: "Who among you can bring me Bilqis' throne from her palace, so that she will find it here?" One among them said to him: "I can bring it, before you go out from here." A second (jinnee) said to him: "I can bring it in the time that you close and open (your) eyes." Solomon said to him: "All right, *you* will bring it for me." He closed his eyes and opened them, he saw the throne of Bilqis before him. He said to them: "Make it slightly worse, so that I can see whether she recognises it or not."

When Bilqis came and wanted to enter the gate of the courtyard, she wanted to walk through that basin, she lifted her clothes (to keep them dry), because she thought she would be walking through water. Solomon looked at her feet and found out that they were quite unlike what the jinnee had said. He said to her: "Proceed, this is not water!" She came into (the palace of) Solomon who said to her: "Is this throne like yours?" She said to him: "It is like it", because she did not want to say to him: "It is it!" In this way Solomon married her and had two boys with her.

45. A story about a man and his children.

There was once a man who married a woman and God decreed that he have a boy and a girl with her. God determined that the mother of these children die. A time passed and the man married another woman. Well, what was the occupation of that man? He was a woodcutter. He used to catch four partridges (daily) and divide them among them, one (partridge) for (every)one. Time passed and the woman said: "You must get rid of these children, so that we each have two partridges!"

The man went off with those children to a remote place to get rid of them. The boy went in front, together with his father. The girl walked behind, she threw beans and bran wherever they passed.

Ssadun, alliy raħn tagant. Inna yasn babatsn: “G^wnat γ dγi, ar d zdmγ, dda k^wn d sliγ.” G^wnn alliy yaγ uzal. Nkrn, ur d ufin babatsn. Munen d uγaras. Taħšmit lli ifka yas Rbbi leql, kullu i lli γ tgr s ibawn d ilammn, tellm iss aγaras. Ssadun, munen d ilammn d ibawn, alliy d raħn tigmmi nnsn. Kšmn, ggawrn γ usds. Alliy traħ luqt n imnsi, asin d ayddarsn imnsi, ar šttan. Alliy ššan, ar aṭṭun tiskurin lli. Inna babatsn n ijjan: “Ha ti nnm, a Faḍma, a illi! Ha ti nnk, a Muħammad, a yiwi!” Nḍun d, nnan as: “Ha yaγ, a baba!” Tnkr tmγart, tut t s uγnja, tnna yas: “Zziγ, γir da gigi tṭṣat, akk^w ur tn inn tšuškit!”

G^wnn. Alliy iffu lħal, tnna yas: “A tn inn daγ tšaškt!” Yawi tn, taħšmit d babas zwarn, aħšmi igg^wra yasn. Taħšmit, kullu ma γ tzri, da gis tggar s iqqayn. Aħšmi igg^wra yasn, ar tn igrru. Alliy raħn tagant, inna yasn babatsn: “G^wnat γ dγi, ar d zdmγ, sliγ k^wn d.” Yag^wl asn yat txsajt n waman γ yat ššjrt. Ar iss ikkat ušmmiḍ. Nutni, ur tt zṛin. G^wnn, alliy fafan, ssfldn i txsajt ann, da iss ikkat ušmmiḍ. Faln iz d babatsn a izddmn. Alliy yaγ yiḍ, tsnkr tħšmit aħšmi, tnna yas: “Nkr, ha ti yiḍ ayad, yiḍ aγ lħal!” Inkr, ildi yas d iqqayn da ig^wra γ uγaras. Inna yas: “Ha, amz iqqayn!” Tnna yas: “Tskrt aγ tt, a yamšum! Ĥabra ilmma nška, nkki da ttellamγ aγaras s iqqayn, kyyi da tn tgrrut!”

Ggawrn, ar ttejjabn mad skarn. Mikk s mikk, s nn zṛan yat tfuffut n leafiyt γ lg^wddam nnsn. Tnna yas tħšmit: “Ggawr, ad izaγ mat tga leafiyt ann.” Tddu, s nn tufa yat txxutt tssmra, ar ttx^wdam sksu. Taγ lħil, alliy as gis tuk^wr. Tawi t dar g^wmas, ššn t. Tskr tikklt yaḍnin dγmkann. Inna yas g^wmas: “I Rbbi, a lalla, ad didm munγ!”

They went on until they came to a forest. Their father said to them: "Sleep here, while I gather firewood, then I will come and get you." They slept until noon. They stood up, but did not find their father. They took the road. The girl, to whom God had given brains, (found the way back, thanks to) the beans and the bran by which she had marked the road. (So) they went on, following the bran and the beans, until they reached their home. They went in and stayed (hidden) in a nose-bag. When it was dinner time, their parents brought the meal in and ate it. While they ate, they divided the partridges. The father of the children said¹: "Take yours, oh Fatima, my daughter! Take yours, oh Muhammad, my son!" The children jumped forward saying: "Here we are, daddy!" The woman stood up and beat him with a ladle, saying: "Now what! You were only fooling me, you did not get rid of them at all!"

They slept. When it was morning, she said to him: "You must try to get rid of them once more!" He took them (out), the girl and her father went in front, the boy walked behind. The girl threw dates wherever she passed. The boy, walking behind them, collected them. When they had come to the forest, their father said to them: "Sleep here, while I gather firewood; then I will come and get you." He hung a water gourd in a tree. The wind hit it, (but) they did not see it. They slept until they woke up, hearing the gourd being shaken by the wind. They thought it was their father cutting wood. In the night, the girl woke the boy up saying: "Stand up. It is night! It is night!" He stood up and offered her some dates that he had collected on the road. He said to her: "Well, take (some) dates!" She said to him: "Now you did something very foolish, silly boy! Right from where we set off, I marked the road with dates and *you* collected them!"

They sat there wondering what to do. After a while, look, they saw a glimmer of light in front of them. The girl said to him: "Stay here, let me see what this light is." She went off and found an (half-blind) ogress busy cooking and preparing couscous. (The girl) made up her mind and stole some of it. She brought it to her brother and they ate it. She did so a second time. Her brother told her: "By God, oh woman, let me go with you!"

¹ Perhaps absent-minded, not noticing the absence of his children or in regret that he got rid of his children?

Tnna yas: “A g^wma, hati trit ad aγ tt tskrt?” Inna yas: “Uhu!” Tnkr, tmun didas alliy raḥn ifri n txxutt ann. Ḥabra ukan tga tḥšmit ann afus at tak^wr sksu, tγal txxutt ann iz d išišawn, tnna yasn: “Kršš! buršš! a tarwa n lhḥram!” Ar iṣṣa uḥšmi. Tnḍu issn, tnna yasn: “A Rbbi a k^wn d yyi yiwin, at tgam arṛaw inu!”

Tšškšm tn s yan ifri, ar fllasn tettazzal. Tnna yasn: “Fada at tqwum.” Da tkka tmn iyyam s tmn iyyam, tnna yasn: “Zzlat yyi d afus nnun, is tqwam.” Tahšmit, dars kra n tassmiwin, tḥtaf yat, tḥk yat i g^wmas. Zzln tnt i txxutt ann, tggr asnt. Tγal iz d ifassn nnsn, tnna yasn: “Sul tḥfam!” Dγmkann, dγmkann, ar yan wass, išašk uḥšmi tassmi nns. Izzl as d aḍaḍ nns, tnna yasn: “La bas, ha ti tqwam!” Tnkr, tsshmu yat tfarnut. Tra at tn gis tgr, ad nwun. Tnna yas: “Nkr, a Faḍma, a illi, agg^w is tḥma?” Tnna yas: “A emti Mēguza, nkki, ur yyi tellim inna man γil izḍi nu d usṭta. Ur yyi tellim at ttagg^waγ s tfurna!” Tnna yas: “Nkr, a Muḥammad, a yiwi, agg^w iss kyyi!” Inna yas: “Nkki ur a iss ttagg^waγ. Ur yyi iellim baba man γil talluḥt inu d umadir!” Tnna yasn: “ṣṛat gigi, a iss agg^wγ!” Nttat, ḥabra ukan nn t tugg^wa, ttkwin tt inn, zaydn, gn as zzit alliy tḥdr.

Nkrn, smunen kullu dγay da tn iejbn γ ifri yann n txxutt, ssadun, munen d uγaras. Alliy nn ḥawlñ, afn nn yan ugjḍaḍ, ar tffuγnt ulli nns, ur akk^w lint awuttu. Ḍalbn as inbgiwn n Rbbi. Inna yasn: “Mqbul!” Nnan as: “Fk aγ laman n Rbbi, ur aγ tskrt yat.” Inna yasn: “Fkiγ awn s ilammn n Rbbi, ur awn skarγ yat!” Nnan as: “*Ilammn* at tnnit, ur id *laman*!” Inna yasn: “Fkiγ awn s waman n Rbbi, ur awn skrγ yat!” Nnan as: “*Aman* ayann tnnit!”

She said to him: “Oh brother, do you want to do it (scil. bring us into troubles) again?” He said: “Not at all!” She stood up and went with him until they reached the cave of that ogress. The girl had hardly put her hand forward to steal couscous, when that ogress, thinking that it was the chickens (stealing), said to them: “*Krshsh! burshsh!* (Away) you little rascals!” The boy laughed. (The ogress) jumped on them and said to them: “It must be God who brought you here to me, to be my children!”

She brought them to a cave and looked after them. She said to them: “So that you will put on weight (lit. become fatter)!” Every eight days she said to them: “Stick out your hand to me (and I will see) whether you have become fatter.” The girl had some needles, she kept one for herself, and she gave one to her brother. They presented them to the ogress and she touched (these needles). She thought that these were their hands and she said to them: “You are still too meagre!” And so on and so forth, until one day, the boy lost his needle. He presented his finger to her and then the ogress said: “Not bad at all, look! you have become quite fat!” She stood up and made fire in the oven. She wanted to throw them in and have them roasted. She said (to the girl): “Stand up, Fadma, my daughter, (can you) check whether the oven is hot enough?” She said to her: “Oh aunt Maguza, my mother taught me nothing except (how to handle) my distaff and the loom. She did not teach me to check an oven fire!” (The ogress) said to (the boy): “Stand up, oh Muhammad, my son, *you* check it!” He said to her: “No, I will not. My father taught me nothing except how to handle the writing-tablet and the hoe!” She said to them: “Look at me, let *me* have a look!” She had only just gone to stand there to check (the fire) when they pushed her into it and poured oil over her so that she burnt.

They collected all that pleased them in the cave of the ogress and went off travelling. After some time, they encountered a snake, who pastured an incountable number of ewes. They asked permission to be his guest. He said to them: “Accepted!” They said to (the snake): “Give us your sincere promise (lit. : the promise of God: *laman n Rbbi*) that you will not do us any (harm).” He said to them: “I will give you God’s bran (*ilamn n Rbbi*), that I will not do you any (harm).” They said to him: “You said *ilamn* and not *laman!*” He said to them: “I will give you water of God (*aman n Rbbi*), that I will not do you any harm! They said to him: “Now you said *aman!*”

Ilmma, ifka asn laman n Rabbi, ur tn ittaγ bla aynna t yaγn.

Kšmn dars. Ar ikssa uħšmi; mikk s mikk, itahl ugjdađ taħšmit. Tkka dars mad dars tkka, s at taru; alliy turu, taru aħšmi. Mikk s mikk alliy ixatr uħšmi, yisan awal. Tnna yas i ugjdađ: “Dγikk maxššay an nskr kra n ssibba i g^wma, a t nny, nbqa d nkki didak d iwitnny.” Inna yas: “Man nskr?” Tnna yas: “At tddut, at tnfit γ tkššult n uγu. Tassaet nna d yuška γ tayssa, dda d yawi irifi. Dda as iniγ: ‘Zayd s tkššult, ffi d mikk n uγu, brd iss irifi.’ Tassaet nna nn yuška a iffi aγu, tqqt t.”

Aħšmi yann, amzyan, issfld asn mad nnan. Imkabl dar xalis, inna yas: “A xali, iy ak tnna: ‘Zayd, ffi d aγu’, tinit yyi: ‘Nkr, a yiwis n ultma, ffi yyi d mikk. Nkki, ha ti rmiγ’, ašku, ha ti, gan ak baba γ tkššult, ak k iqq!”

Tassaet lli γ d ikšm umksa yann, tnna yas ultmas: “Nkr, ffi d mikk n uγu, tssx^wsit iss irifi.” Inna yas: “Nkr, a iwis n ultma, ffi yyi d mikk n uγu. Nkki, ha ti rmiγ!” Tnna yas ultmas: “Maniy iyay a ilkm takššult, nnta imzzyi!” Inna yas uħšmi yann imzzyin: “Tayγ as, dda d asiγ afrdu, bddγ flas, ar d as ffiγ aγu!” Inkr nit uħšmi, isbdd afrdu, iy^wli flas. Ĥabra ukan irzm imi n tkššult, yaf nn gis ag^wjdađ. Inna yas: “A baba, kyyi trit at tnγt laman, Rabbi dda d gik inγ!” Iffi d aγu, yawi t id i xalis.

Tnna yas daγ tmγart i urgaz nns: “At tnkrt, at tnfit γ iqqayn. Tassaet nna nn yuška a yasi iqqayn, tqqt t γ iduđan.” Iftu uħšmi dar xalis, inna yas: “A xali, iy ak tnna: ‘Zayd, asi iqqayn’, tinit yyi: ‘Nkr, a yiwis n ultma, asi yyi tn d, s hyyaγ turzyin inu.’ ”

Lliγ as tnna ultmas i g^wmas: “Nkr, asi d iqqayn.”, inna yas: “Nkr, a iwis n ultmas, asi yyi tn d.” Iddu uħšmi at tn d yasi. Yaf nn babas, infī γ wmmas n igudi. Inna yas: “A baba, trit at tnγt laman?”

Finally he gave a sincere promise (*laman n Rbbi*) that nothing would happen to them what would not happen to him.

They entered (his house). The boy became shepherd and the snake married the girl after a while. After some time, she gave birth and it was a boy. Some time later, when the boy had grown up, he knew how to speak. The (sister) spoke to the snake: "Now we must find a way to kill my brother; then (just the three of us) will be left: you and me and our son." He said to her: "What can we do?" She said to him: "You go and hide in the buttermilk churning skin. When he comes home from herding (sheep), he will have thirst. (Then) I will say to him: 'Go to the skin, pour some buttermilk and quench your thirst with it.' When he comes to pour buttermilk, you bite him."

That little boy overheard what they had said. He hurried towards his uncle and said to him: "Oh uncle, when (my mother) says to you: 'Go and pour some buttermilk for yourself', then you must say to me: 'Stand up, oh son of my sister, and pour some (buttermilk) for me. Look, I am too tired!' because they have put papa in the churning skin to bite you!"

When the shepherd had come home, his sister said to him: "Pour some buttermilk (for yourself), you will quench your thirst with it." He said to him: "Stand up, oh son of my sister, and pour some buttermilk for me. Look, I am too tired!" His sister said to him: "How can he reach the churning skin, he is too small!" The little boy said to her: "I can, I will take the pestle, stand on it and pour in some buttermilk for him!" The boy stood up, put the pestle upright and climbed it. He had only just opened the mouth of the churning skin when he found the snake in it. He said to him: "Oh father, do you want to break (your) promise, God will kill you for this!" He poured some buttermilk and brought it to his uncle.

The woman said to her husband: "Go and hide yourself in the dates. When he comes home and takes some dates, you must bite him in his fingers." The boy went to his uncle and said to him: "Oh uncle, if she says to you: 'Go and take some dates', you must say to me: 'Stand up, oh son of my sister, bring them for me, I have to readjust my shoes'."

When his sister (actually) said to her brother: 'Stand up and take some dates', he said (to the boy): "Stand up, oh son of my sister, bring them for me." The boy went to bring them. He found his father hidden in the pile (of dates). He said to him: "Oh father, do

Rbbi dda d gik inγ!” Yasi as d iqqayn i xalis. Iddu ik^ws.

Tnna yas daγ tmγart i urgaz nns: “Dda k geγ γ wammas n ilbaḍ. Tnfit gisn. Iniy as askka, a ur ik^ws, a iddu a issird γ wasif. Tassaet nna yiwi ilbaḍ s wasif, iy ira at tn irzm, tsmnqart as.”

Zikk, alliy iffu lhal, tnna yas: “A g^wma, a ur tk^wst dγassad. Zayd, ssird aγ d ilbaḍ nnγ.” Tsmun as d ukris, yili ugjdaḍ γ wammas nnsn. Lliy as tn tfka, inna yas iwis n tmγart: “A xali, šbrk, a nn dark aškγ.” Iddu, yasi yan usγ^wn, yass siss ukris, alliy ur sul illi ma γ itffγ ugjdaḍ. Awin ilbaḍ ar igmir n wasif. Inna yas: “šbrk, a xali, a ur trzmt ilbaḍ id ar d aškγ.” Iddu, iyli s yat tfruxt, ibbi d gis yan sin iqrnaf, yawi tn d ar dar xalis. Ifka yas yan, iḥtaf yan, inna yas: “Iwa, a xali, ar d tn nssird, ukan nslil tn!” Ar kkatn ilbaḍ, akk^w ur mmiγn, ar asn d gis isawl ugjdaḍ: “Aha! a iwis n lhḥram, a ur tnγt babak!” Inna yas uḥšmi: “Ḥaša, baba ur a ittili γ ukris ann n ilbaḍ!” Alliy ar kkatn, alliy t nyan. Rzm n ilbaḍ, afn t id, immut. Kksn as tarmatin, ssirdn ilbaḍ, γ^wlin d s ššγ^wl nnsn.

Lliy nn raḥn, inna as uḥšmi i innas: “Šuf tarmatin, iz d rwasnt akk^w ti n baba?” Tnna yas: “Yyak, a yazγub, tnγit t inn!” Inna yas: “La, la, baba ur a ittili γ ilbaḍ!” Tasi tarmatin ann, tssnu taruwayt, tkks tt i ijijan, tg imikk γ tzlaft. Tammu i ti nns γ tgdurt. Tasi tt, tnna yak fada a nn ttafan tazlaft ann da γ tga tarmatin ann n ssmm, fada a tt ššn, mmtn.

Lliy kšmn ijijan inn, tnna yasn: “Zaydat, iššat taruwayt ann n tzlaft, tflm yyi ti n tgdurt.” Lliy kšmn, nutni ššn ti n tgdurt. Asin ti n tzlaft, rarn tt s tgdurt. Dḥn γ ddaw tzlaft, skrn zund iy mmutn. Tkšm, nttat, tnna yasn:

you want to break (your) promise? God will kill you for this!” He brought the dates to his uncle. (His uncle) went back to his herd.

The woman said to her husband: “I will put you in the laundry. You must hide in it. Tomorrow I will say to (my brother), that he should not go herding his sheep, but rather do the laundry in the river. When he has carried the laundry to the river and wants to open the laundry bundle, you can bite him.”

Early in the morning she said to him: “Oh brother, don’t pasture the sheep today. Go and wash our laundry for us.” She collected a bundle of laundry for him, the snake was in the middle of it. When she had given (the clothes) to him, the son of the woman said to him: “Oh uncle, wait, I will go with you.” (The boy) went off, took a rope, tied it around the bundle of clothes, so that there was no way for the snake to escape. They carried the bundle to the bank of the river. (The boy) said to him: “Wait, oh my uncle, don’t open this bundle of laundry until I come back.” He went off, climbed a palm-tree, cut two dry branches from it and brought them to his uncle. He gave him one, he kept the other and said to him: “Well, uncle, we will wash (the clothes) by (pounding and beating), then we will rinse them.” They were beating the laundry, although being all dry, until the snake inside said to them: “Oh you young rascal, don’t you kill your father!” The boy said to him: “No way!, my father cannot be in that bundle of clothes!” They beat him and killed him. They opened the bundle of clothes and found him dead. They removed his poisonous fangs, they washed the clothes and went back to their work.

When they had come home the boy said to his mother: “Look at the poisonous fangs, don’t they look like those of my father?” (The mother) said to him: “What kind of idiot are you! You killed him!” He said to her: “Oh no!, my father cannot have been in the bundle of laundry!” She took those poisonous fangs, cooked a stew, she took a portion of it for the children and put it on a plate. She left her portion in the pot. She brought (the plate) in, thinking that they would find the plate in which she had put the poisonous fangs and then eat (the stew) and die.

When these children entered, she said to them: “Go and eat some stew on the plate and leave the rest in the pot for me.” When they had entered, they ate the stew in the pot. They took the stew on the plate and put it in the pot. They fell down beside that plate and acted as if they were dead. She came in and said to them:

“Tmmutm, a ur k^wn gis issnkr Rbbi!” Tasi ti n tgdurt, ar d stt tštta. Ur tt akk^w tkmmil, alliy tmmut. Nkrn, asin tt, alliy tt inn mđln.

Aškn d đalbn Rbbi a asn ig tigmmi zund tařmmant. Asin tt γ waškarn nnsn, ssadun, munen d uγaras. Alliy řahn gr sin iγarasn, inna yas yan i yan: “Dγid a γ nra an nbđu.” Nkrn, k^wrnz gis yat ššjrt. Inna yas: “Iwa xali, iy ndda, ar d nbđu, wa nna gitny γ tlla tγufi, yaškik d dar ššjrt ad. Iγ tt id yufa tsllaw, yisan is yay kra wayyađ. Iγ tt id yufa tqquř, yisan is immut!” Inna yas: “A xali, a ak ušřay, bnadm nna mi zgzawnt twallin, a ur dars tilit!”

Mřafađn. Dγwann ikka yan uγaras, dγwann yađnin ikka yan. Iřawl nn ukan uxatar, s imnaggar d yan urgaz mi zgzawnt twallin. Inna yas: “A yařřmi, is trit ad dari tilit?” Inna yas: “La, la, a wddi, yuřřa yyi iwis n ultma, inna yyi: a ur tilit dar wa nna mi zgzawnt twallin!” Iddu daγ urgaz ann, ilulli as d γ uγaras γ lg^wddam, inna yas: “Ad dari tilit!” Inna yas daγ mkda a s inna γ tikklt izwařn. Iskr as dymkann sbea n tikkal, alliy inna uřřmi yann γ lxař nns: “*Allāhu aelam!* ayt tmazirt ad kullu zgzawnt asn twallin!”

Iwřři, iqbl as ad dars yili. Inna yas: “Iwa ggawřay, an nskr šřřđ ingratny.” Inna yas: “At tkssat ar tadgg^wat, tγwit d sbea n tskurin. Iγ k tzwar tiydit, tšř imnsi nnk. Tzzugzt d tafqqirt γ ufla. Wa nna gitny tg^wraz, nazu udm nns.” Qbln akk^w šřřđ ann.

Ddun s tmazirt. Yamř umksa ulli, da ikssa ar tadgg^wat. Yamř d sbea n tskurin. Tzwar t id tiydit, tšř imnsi nns. Iřař tamazirt, izzugz d tafqqirt. Dymkann, dymkann, alliy iřfa umksa yann, ařku ur a iřtta yat. Yan wass inna d ixř nns: “Ałlah, ar d dduγ ad zřř ššjrt da mamnk at tga, a yyi tfk lxař n iwis n ultma, mamnk a iga.” Ik^ws iss.

“You are dead! May God never let you rise again!” She took the meal in the cooking pot and ate. Before she could even finish it, she died. (The boys) stood up, took her away and buried her somewhere.

They came and asked God to make them a house like a pomegranate. They carried it in their sacks, went off and took to the road. When they reached a fork in the road, one said to the other: “We will separate here.” They planted a tree there. The boy said to him: “Oh uncle, should one of us after our separation want to know about the other, then he must come to this tree. If he should find it yellow, he will then know that something (bad) has happened to the other. If he should find it dried up, he will then know that (the other) has died!” He also said to him: “Oh uncle, I advise you not to be in the company of people with blue eyes!”

They took leave from each other. One took this road, the other took that road. After a while the big boy (i.e. the uncle) met a man with blue eyes. He said to him: “Oh boy, do you want to stay with me?” (The boy) said to him: “No, no, dear sir, the son of my sister advised me not to be in the company of someone whose eyes are blue!” That man (with blue eyes) went off, made a detour and (stood again) in front of him saying: “Stay with me!” He answered him just as he had done the first time. (The man with the blue eyes) did this to him seven times, (the boy finally gave in) thinking: “God knows best! Maybe all people of this country have blue eyes!”

He returned and agreed to stay with him. He said to him: “Let us sit down and make agreement between the two of us.” He said to him: “You pasture the sheep (every day) until the evening; you must catch seven partridges (for the children). If the dog comes home before you (when you bring back the sheep in the evening), it will eat your dinner. (Finally) you must bring the old lady down (from the roof terrace). We will flay the face of the one of us who cancels the agreement.” They accepted these conditions.

They went to the village. The shepherd pastured the sheep until the evening. He caught seven partridges. The dog came home before him and ate his meal. He arrived in the village and brought the old lady down (from the roof terrace). It continued like this, until the shepherd had become meagre, since he ate nothing. One day he said to himself: “Well, I will go and see how the tree is, (perhaps) it will give me some news about the son of my sister (and) how he is.” He took his herd towards (the tree).

Zayd a luqt n Rbbi, htta iwis n ultma inna dymkann.

Mnaggarn γ dar ššjrt ann. Msallamn. Inna yas: “A xali, mak k yaγn, alliy tħfit?” Inna yas: “Iwa, ggawray s akal, a ak iniγ ma yyi ijran.” Inna yas: “Ha ti dγassann γ nbda, ssudiγ γ uγaras, mnaggary gis yan urgaz mi zgzawnt twallin, sbēa n tikkal! Nniγ d ix f inu: ‘Akk^w ayt tmazirt zgzawnt asn twallin.’ Munγ didas, išrd filli ad qqayγ sbēa n tsk^wrin; iγ yyi d tzwar tiydit, tšš imnsi nu, ar zzuguzγ tafqqirt, ifk yyi ilbađ n usgg^was d turziyin n usgg^was. Yan tg^wraz, nazu udm nns. Qblγ as kullu unšt ann! Dduγ ar tiggmi nns, ifk yyi taγurit, ar kssay ar tadgg^wat. Amzγ d sbēa n tskurin, tzwar yyi d tiydit, tšš imnsi nu. Fkγ asn i ijijan tiskurin yat i yan, zzuguzγ d tafqqirt. Dγayann a igan ssibba nu alliy ħfiγ!”

Inna yas iwis n ultmas: “Amz, a xali, lešať inu, ara ti nnk. Amz turziyin inu, ara ti nnk. Nkki a iran a iddu dar urgaz ann mi zgzawnt twallin. Ad kssay, ar d sbddγ f jjhd nns. Yan tg^wraz, nazu udm nns!” Iddu, išug d ulli, yaškik d ar aγaras, iγ^wz gis i sbēa n tg^wjdađin, ig tnt γ uxriđ, da γ ittga xalis tiskurin. Tmkakl d tiydit a t id tzwar. Yut stt, irza yas idařn. Yaškik d ar tiggmi, inna yasn i ijijan: “Amzat tiskurin!” Wa nna ukan nn igan afus nns γ uxriđ, tqqs t id tg^wjdađt. Inna yas i wayyad: “Amz ula kyyi taskkurt!” Kullu iskr asn dymkann, alliy mmutn s sbēa. Iγ^wli s ufla, izzukr d tafqqirt s izddar. Nnan as ayt tggmi: “La, la, dγ^wad ur igi amksa da!” Inna yasn: “Ntta ayad! Yan tg^wraz, nazu udm nns!”

Yili unzař. Nnan as: “Zayd, skr d tisak^wayin¹ ma f d tzray tqbilt, a ur asn edmn ilbađ nnsn.” Iddu, iγ^wrs i ulli, iskr gisnt tisak^wayin ma f d tzray tqbilt. Lliγ t inn ufan, ar ttejjabn, nnan as: “Maxx? Dymkann a ak nenna?” Inna yasn:

1 My informant gives *tissika* “stepping stones” as a synonym.

By sheer coincidence the son of his sister had had a similar thought.

They met near the tree. They greeted one another. (The son of his sister) said to him: "Oh uncle, what happened to you, that you have become so meagre?" He said to him: "Let us sit down on the ground and let me tell you what happened to me." He said to him: "Well, on the day we separated, I went on the road and met a man with blue eyes seven times! I thought to myself: 'All people of this region have blue eyes.' I went with him and he stipulated that I would catch seven partridges (a day); if my dog would come home before me (when I return with the herd), it would eat my meal. I would have to bring the old lady down (from the roof terrace). He then would give me clothes and shoes for a year. We (agreed to) flay the face of the one of us who would regret the agreement. I accepted all of these conditions! I went to his house, he gave me a stick and I pastured the sheep until the evening. I caught seven partridges (daily); the dog arrived home first (every day) and ate my dinner. I divided the partridges among the children and helped the old lady to come down. This is why I have become so meagre!

The son of his sister said to him: "Take my stick, oh uncle, and give yours to me. Take my shoes and give yours to me. I will be the one that goes to the man with the blue eyes. I will be the shepherd and will stand up against his repression. If one of us regrets the agreement, we will flay his face!" He went off, drove the sheep before him and took the road, he came across seven snakes, put them in a sack in which his uncle normally put partridges. The dog ran off to go before him. He beat it and broke his legs. He arrived at the house and said to the children: "Take the partridges!" Whoever put his hand in the sack, was bitten by a snake. Then he said to the next one: "You take a partridge also!" He did this with all of them, until all seven died. He went up (to the roof terrace) and pushed the old lady downstairs. The people of the house said to him: "Oh no! This is not the shepherd!" He said to them: "Oh yes, he is! If one of us regrets the agreement, we will flay his face!"

It rained. They told him: "Go and make stepping stones over which the villagers can cross (the river) without dirtying their clothes." He went off, slaughtered the ewes and placed them as stepping stones for the people to cross the river. When they discovered this, they were surprised and said to him: "Why (did you do this?) Is this what we told you (to do)?" He said to them:

“Nkki tnnam yyi: ‘Skr nn tisak^wayin’, ha yyi skry tnt! Yan tg^wraz, nazu udm nns!”

Nnan as daγ: “Zayd, ssu urti!” Iddu, ifk as taglzimt, alliy akk^w ibbi ššjrt da gis illan, issu t! Lliy ddan, afn t inn, nnan as: “Maxx? Dγmkad a ak nenna?” Inna yasn: “Yyak! Yan tg^wraz, nazu udm nns!”

Inna yas urgaz i tmγart nns: “Ma nra an nskr i uzγub ad? Inya yaγ aṛṛaw nny, ibbi yaγ kullu ššjrt n urti, inya yaγ ulli. Iγ as nenna: ‘Ur k nri’, s ak inna a aγ yazu udm nny. Iwa ma as nskr?” Tnna yas: “Dγik an nini: ‘Aṛṛaw nny mmutn, kyyi at tgt iwitny!’ Nawi t inn, ig^wn γ wmmas nny. Nawi nn yan usγ^wn. Tassaet nna ukan gis yumz yiṭṣ, ggwiγ k, ng as asγ^wn γ umggrd nns. Ar tjbdt, ar jbdγ, ar d iffuγ ṛṛuḥ nns.” Tnna yas: “Dγmkann a iga!”

Awin t inn, nnan as: “Dγik mmutn waṛṛaw nny, kyyi a iran a ig iwitny!” Inna yasn: “Mqqar!” Awin t inn, ig^wn γ wmmas nnsn, alliy nnan: “Yumz gis yiṭṣ.” Inkr nnta, umksa, iffγ ammas nnsn, ittkwi nn iss tamγart. Mikk s mikk, ha nn argaz ifaq d. Iggwi d amksa, ifk as asγ^wn, gn t i tmγart γ umggrd, ar jbdn, alliy tt nyan.

Inkr umksa, izwar s ljame. Iggawṛ γ gr mddn γ uxrbiš. Mikk s mikk, ha nn argaz n tmγart. Yuška d, inna yasn: “I Rbbi, a taqbilt, iy ur aγ teawinm ad nasi yan umksa immut aγ γ yid.” Inḍu d umksa, inna yas: “Rwlγ ak s Rbbi¹, is tt inn ukan tnyit!” Inna as: “Aḥḥ! Zziγ! Ttuγ, tamγart a yyi immutn!”

1 A Tashelhiyt Berber translation of the well-known Koran verse 114.1 : *qûl ‘aēûdu bi-rabbi-n-nâs* “Say: I take refuge with the Lord of the people.” (translation of R. Bell, *The Qur’an, translated, with a critical re-arrangement of the Surahs*, Edinburgh 1939, vol 2, p. 687).

“You told me to make stepping stones and here they are! If one of us regrets the agreement, we will flay his face!”

They told him also: “Go and take care of (lit.: irrigate) the garden!” He went, he worked with the pick-axe, until he had cut down all the trees in that garden and had “taken care of” (lit.: had leveled) it¹. When they came and found (the garden) like this, they said to him: “Why (did you do this?) Is this what we told you (to do)?” He said to them: “Is it not so? If one of us regrets the agreement, we will flay his face!”

The man (with the blue eyes) said to his wife: “What can we do about this fool? He killed our children, cut all our trees and killed our ewes. If we say to him: ‘We no longer want you’, he will say to you that he will flay our faces. Well, what can we do about him?” (His wife) said to him: “Now we will say to him: ‘Our children are dead, you must be our child!’ We will take him (here) and he will sleep between us. We will take a rope. When he is sleeping, I will pinch you and we will put a rope around his neck. You and I must pull (so hard) that he dies.” She said to him: “Let it be like this!”

They took him (home) and said to him: “Now our children are dead, you are to be our son!” He said: “Alright!” They brought him in and he slept between them until they thought he was sleeping. (The shepherd) then stood up from in between and pushed the wife (towards the middle). The man (with the blue eyes) woke up gradually. He pinched the shepherd, gave him the rope, put it around the neck of the woman and they pulled (so hard) that they killed her.

The shepherd boy went to the mosque before (the man with the blue eyes). He waited among people in the ablution room. After a while, the husband of the woman came. He arrived (at the mosque) and said to them: “Oh God, oh people, please help us to carry a shepherd that died last night.” The shepherd jumped up and said: “*Say: I take refuge with the Lord!*, it is (your wife) that you killed!” He said to him: “Oh! Well! I made a mistake, it is my wife that died!”

1 A pun, the verb *ssu* “to give water, to irrigate” being deliberately interpreted here as *ssu* “to spread out on the floor.”

Ddun, asin tt id. Alliy tt inn mđln, yaškik d filas, ifk as i umksa ššrd nns. Iddu umksa, irah nn xalis. Ddun. Utn s tarřmmant lli γ yan udγar, γ tama n tgm̄mi n uglied. Tffuγ asn d gis yat tgm̄mi, tigr ti n uglied.

Inkr d lmuddn a yuddn, s d yufa tigm̄maw gant snat! Inna: “*Allahu akbar!* Flγ tt, tga yat, afγ tt id, tga snat!” Iđr d, immt. Inkr daγ wayyađ, ini dγmkann. Ijru yas mkda ijr̄an i umzwaru. Alliy gisn mm̄utn sbea n lmwaddn. Nkr̄n ijijan ann, ar ttamrn, ar ttnhun¹.

Flγ t inn γ ššr̄r̄
Aškγ d s lhna,
Iγss bu wadif i imi nu
Takurdst i ljmaet.²

46. Aħttab.³

Yan uħttab mskin ar ifttu s lγaba, yawi lbhimt nns. Iem̄m̄r̄ as s ikššud̄n, yawi d lbhimt s ssuq, izznz ikššud̄n lli. Iqđu d srsn i tarwa nns. Itt̄if sin ddrari. Dayman γikann a igan šš̄niet nns. Sir, a ussan, ašk̄at d, a ussan⁴, aylliγ ikka lħal mudda. Ntta šš̄niet ann a bdda a igan ti nns.

Yawi d Rbbi yan wass illa kra n uš̄mmiđ ix^wš̄nn, ur tlli tafukt. Tgrs luqt, tjl̄x luqt bahra. Iddu ssiyyid lli ar tagant, iggummi a nn ig ifassn nns s ikššud̄n lli at tn izdm ula gis ma ittħrrakn. Ar ittqyyas aylliγ ir̄mi, yurri, ur sul izđar ad d yawi walu s uš̄mmiđ d lγađab lli illan... Yaf d yan tt̄ir, inγa t uš̄mmiđ. Inna: “Awa balak γilad tt̄ir at t asiγ, at t awiγ i ddrari ma s a tleabn, ad ttun lmakla.” Ašku ntta mskin lħah krim γ tgm̄mi. Ĥtta aħanu n lxzin ur sul gis yat: asgg^was iđr nn!

Yasi d tt̄ir lli, izzigz d aylliγ d ilkm tigm̄mi. Tmmiqqir iss tm̄γart, tna yas: “A wa, γassad akk^w ur d tiwit ma nšša!” Inna yas: “A bnti, illa uš̄mmiđ ix^wš̄nn, ur ufiγ mad skary!” Tna yas: “Ma s ra za nsfss ddrari?”

1 Allusion to Koran 3.113.

2 A formulaic final poem.

3 Cf. Boukous 1977: 198-205; a tale from the Lakhsas region.

4 A folktale formula indicating the passing of time.

They went (to his house) and brought her (out). When they had buried her, the (man with the blue eyes) came to the shepherd and gave him the agreed salary. The shepherd went away and arrived at his uncle. They went off. They threw that pomegranate in a place near the king's palace. A beautiful house appeared, even better than the one of the king.

The muezzin wanted to call for prayer and noticed that there were two houses! He said: "*Allâhu 'akbar!* When I left it there was only one (house), but now I find two!" He fell down and died. Another (muezzin) came and said similarly. What happened to the first one, happened to him also. Until seven muezzins died. These (two) boys ruled from then on.

I left it in troubles,
I arrived in peace,
A marrowbone for my mouth,
A sausage for the village council.

46. The woodcutter.

A poor woodcutter went into the woods with his beast of burden. He loaded the animal with wood and took it to the market, (where) he sold it. With (the money) he bought (food) for his children. He had two children. Now this was his work for quite some time. Days went and days came and this went on for a long time. This was his job for a long, long time.

One day God sent a nasty cold wind, the sun did not show itself. The weather was cold and very bad. The man went to the wood (as usual), but he was unable to collect firewood with his (frozen) hands, nor could he transport it. He thought and thought (what to do), until he was tired of it. He went back, unable to carry anything because of the cold and because of the anger he was in... Then he found a bird, suffering from the cold. He said (to himself): "Well, now look at (this) a bird, let me take it home for my children to play with, so that they forget about food." Because, the poor fellow, (there was nothing left) in the house, even in the pantry: it was a very bad year!

He took the bird and continued on, until he arrived home. His wife met him and said: "He you! You did not bring something to eat today!" He said to her: "Oh dear, there was a bitter cold (today), I was unable to do a thing!" She said to him: "With what will we keep the children quiet?"

Inna yas: “Ha yan ṭṭir, iwiγ t id i ddrari ma s a ttleabn. Ikun akk^w ur ad d ssmk^wtin amtṭšu ar d šbah ann, inša allah!” Awa if ṭṭir lli i tazzanin, ar srs ttleabn.

Ṭṭir lli tlkmt luqt lli γ ra iṣdr. Yak^wi s yan Imakan, iṣdr yat tallwizt. Asin tt tazzanin, mlin tt i bb^watsn, nnan as: “Ha ma iṣdr, a bb^wa, ṭṭir lli yayγ d tiwit!” Yafi¹ tt inn iga tallwizt, yawi tt s ssuq, iq̣du d i ddrari nns lxir... Šuf kyyi rrzq iγ rad t id isbayn Rbbi i kra lxlq!

Yasi d ṭṭir lli, iṭthalla gis, iḥfd t. Ar as itṭṣdar tallwizt i wass. Šṣniet nns ifl tt, iḳššuḍn ur tn isala. Iγ^wna t Rbbi, ṭṭir lli a igan ssibab nns. Ar ittawi, ar itṭṣraf llwiz lli nns, ar d gis itṭq̣du, ar as d gis itṭṣid lxir!

Lliγ ikka ma ša ḷlah, ibnu tigmmi nns, iskr tawayya. Iffγ nn γ nnemat yadnin, ur sul iq^wnea s lxdmt lli s tt inn yadlli ikka. Inna yak: “Ma yyi ixaṣṣan γila? Ad d kkγ lhijj γ lmaqam n nnabi, nttan ad yyi iqqaman!” Yasi d tawayya, imun iss s dar uday lli γ a itṭṣraf llwiz lli. Inna yas: “Ar ad ttawi llwiz, ar t tṭṣraft γi, ar nn tṭq̣dut i tarwa nu kraygat ass!”

Fielan ssiyyid lli ifta s lhijj, tawayya ar ttawi llwiz, ar t tṭṣraf. Tggawr tṃγart ar yan wass ṭnna yas: “La budd ad didi tmunt a yyi tmlt maniγ a d tṭṣraft llwiz a!” Tmun iss twayya, aylliγ lkmnt dar uday lli γ a d tṭṣraf llwiz. Ṭṣrf gis tallwizt. Inna yas wuday: “Riγ a yyi tmlt mani d srm ittkka llwiz a. Maniγ ad t tafit? Dayman ar dari itṭṣraf urgaz n̄m, ar dari tṭṣraf twayya, ar dari γila tṭṣraft km̄mi!” Ṭnna yas: “A wddi γ ḷhaqiqa” - aṣku timγarin, hati ur ṭtafnt leql, tggut gisnt nniyt γayann a yasnt d yiwin γika - “Darnγ yan ṭṭir. Nttan a yayγ iskarn llwiz a!” Inna yas: “A bnti, lliγ d ṭṭir nna..., nkki dari yan leadad n lmal, yan leadad n ddhb, dari yan leadad n nnq^wrt!” Taṃγart lli, it̄mm̄e tt wuday.

1 The Lakhsas dialect has *afi* “to find” next to *af*, where other Tashelhiyt Berber dialects have *af*.

He said to her: "Look at this bird, I brought it for the children to play with. Perhaps they will not think about food until tomorrow morning, God willing!" He gave the bird to the children, they played with it.

Then the time came that the bird was going to lay eggs. It jumped into a corner (lit.: place) and laid a gold coin. The children took it and showed it to their father, saying: "Oh father, look what the bird that you brought for us has laid!" He ascertained that it was a gold coin, he took it to the market and bought (all kinds of) goods for his children. Now you (can really) see when God wants to show his concern for someone!

He took the bird, treated the animal well and protected it. It laid a gold coin for him every day. He (decided to) quit his job and no longer occupy himself with (the selling of) firewood. God made him rich, and the bird was the cause of it all. He used to take his gold coin and exchange it, and then he went to do his shopping with (the money) after which he even had some money left!

This continued for a long time, he built his (own) house and had a female servant. He had entered a new life, the work that he used to do, did no longer satisfy him. He said (to himself) (lit.: to you): "What do I miss at this moment? I will go on pilgrimage to the residence of the Prophet, that is what is left for me (to do)!" He took his female servant and went with her to the Jew who used to exchange the gold coins for him. He said to her: "Take the gold coin, exchange it here and go shopping for my children every day!"

The man went on pilgrimage, the female servant took a gold coin (every day) and exchanged it. The (pilgrim's) wife said to her one day: "You must go with me to show me where you exchange these coins!" The female slave accompanied her to the Jew where she (normally) exchanged the gold coins. (The man's wife) exchanged a gold coin. The Jew said to her: "I want you to show me where these gold coins come from. Where do you find them? (At first) there used to be your husband, who always exchanged them with me, (later) the female servant, and now it is you who exchanges here!" She said to him: "Oh dear friend, honestly" - women do not have any brains and give too much confidence (to strangers) - "We have a bird. It is this (bird) who produces these gold coins for us." (The Jew) said to her: "Oh dear woman, as it is a bird... I possess a considerable amount of money, gold and silver!" The Jew made her greedy.

Inna yas: “Nkki riγ ad dim tahlγ. Nkki, γila argaz nnm ifta s lhijj, ma issnm akk^w ur ad d yurri?” Tnna yas: “Waxxa!” Inna yas: “Walaynni ixşşa a zwar ššγ t̄tir nna nkki didm, leahd ngratnγ t̄tir nna ad t igan ad t nšš!” Uday nnta maγ as tlla lhakiya¹? Tlla yas γ wul n t̄tir. Tnna yas: “Tunšk ann ag gis illan!”

Tggawr ar yan wass lli diss tskr ad d yašk a išš ul n ugdiđ lli. Tγrs as, tg it γ t̄tajin, tnna i twayya: “Gabl hann ḥtta yan a flas ur yall tasrg^wlt!” Tazzanin kšmn d γ tmzgida, skrn dirikt s lbit. Tssnt ddrari, iγ d uškan γ tmzgida is a tn inqqa laž! Ssγafln tawayya. Yall yan gisn f tsrg^wlt, yanni ul, iγ^wli d γikad f tfyyi, izbi t, iluḥ t inn γ imi nns, išš t!

Lliγ d yuška wuday, srsn d t̄tajin ad t ššin. Ar ittlli wuday s wul n ugdiđ lli, yiliḥ as t. Isawl s tmγart lli, yini yas: “A bnti, lγ^wdrt aya!” Tnna yas: “Manik?” Inna yas: “T̄tir ad laḥ gis kra!” Tγr tmγart lli i twayya nns, tini yas: “A bnti, ma yusin kra γ t̄tir a? Iz d kmmi?” Tnna yas: “Uhu! Imkn iz d kra γ tazzanin, lliγ d urrin γ tmzgida!” Tamz tn tmγart, ar tn tkkat. Wa nna mu tnna: “Iz d kiyyi?” inna yas: “Uhu!” Škkun γ ddrari lli kullutn.

Isawl wuday, inna yas: “Ad d tasit tazzanin nna γilad, a yasn tγrst, tawit yyi d tag^wmmimt n idammn n yan gisn, a stt suγ nkki!” Tamγart ur t̄zdar at tγrs i tarwa nns, tnna i twayya: “Zayd, awi ddrari yad ar lγaba, tγrst asn gis, tawit yyi tag^wmmimt n idammn n yan gisn!” Tnna yas: “Waxxa!”

Tawayya fielan γaylli s as tnna lallas tskrt. Tiwi ddrari lli aylliγ lkmn yat tagant γ lɣla. Tafi nn gis yat tznk^wtt, yut stt r̄rşaş, tr̄z, ur sul tgi ma izzigizn. Tnna i tazzanin: “Awa, a id sidi, nkki γila bb^watun ifl k^wn ngr ifassn inu, ur z̄darγ ad asiγ r̄ruḥ nnun. Γaylli s yyi tnna innatun, ur ad awn t skrγ!” Gillbn gis ddrari lli, nnan as: “Ma s am tnna matnγ?” Tnna yasn:

1 Metathesis of *lhikaya* “story”.

He said to her: "I want to marry you. Now your husband has gone on pilgrimage, who knows when he will be back?" She agreed. (The Jew) said to her: "But first we will have to eat the bird, you and me, the contract between us requires that we eat (that bird)!" Now what was the intention of the Jew? (His intention was to eat) the heart of the bird. (The woman) said to (the Jew): "It will be like this!"

(The woman) waited until one day she had him come and eat the heart of the bird. She killed it, put it in a stewpot (*tajin*) and said to the female servant: "See that no one lifts the lid (of the stewpot)!" The children came home from the mosque and went directly to the kitchen (lit.: room). You know how hungry kids can be, when they come home from the mosque! They distracted the attention of the female servant. One of them lifted the lid, saw the heart sticking out (of the stew), he took it, threw it in his mouth and ate it!

When the Jew had come home, they served the stewpot in order to eat it. The Jew looked ardently for the bird's heart, but could not find it. He asked (his) wife and said to her: "Oh dear woman, this is deceit!" She said to him: "What (do you mean)?" He said to her: "This bird is missing something!" The woman called the female servant and said to her: "Oh dear woman, who took something from this bird? Is it you?" She said to her: "Oh no! Perhaps one of the children, when they came back from the mosque!" The woman took them and beat them. The one she asked "Is it you?" answered "No!" to her. They suspected both children.

The Jew spoke and said (to his wife): "Take these children away now and kill them, bring a mouthfull of blood of one of them to me, I will drink it!" The woman could not kill her (own) children and said to the female servant: "Go and take these children to the desert and kill them there, bring back to me a mouthfull of blood from one of them!" She said to her: "All right!"

The female servant really did what her mistress had asked her. She took these children with her until they reached a forest in the desert. There she found a gazelle that had been shot by a bullet, (its leg) was broken, (the poor animal) was no longer able to walk. (The female servant) said to the children: "Well, masters, now your father left you in my hands, (but) I cannot take your lives away. I am not able to do what your mother has asked me to do!" The children looked at her and said to her: "What did our mother tell you?" She said to them:

“Matun tnaa yyi: ‘Trs nn i tazzanin, tawit yyi d gisn tag^wmmimt n idammn!’ ” Nnan as: “Trs aγ!” Tnaa yasn: “Uhu! Nkki γila lḥah ihnni k^wn. Ha taznk^wtt a, ra yas nγrs, rad gis asiγ snat tg^wmmimin n idammn!” Tasi d twayya taznk^wtt, tγrs as, tktur gis snat tg^wmmimin n idammn, turri d.

Ddrari lli zzigzn f iḍarṅ nnsn, lkmn yat lmdint. Bqqan gis aylliγ mqqurṅ. Ig yan gisn lqayd n ugllid, ig wiss sin lqaḍi nns. Ar tthkamn s ššre, bṛren: ha tiwizi, ha lhdiyat, ha ttrtib, ha lqsbt, ha ismgan, ha lmal...!

Tawayya turri d, tfk idammn i wuday, isu tn. Ur as gin γikli ira. Ibqqa d nnta d tmγart γ tgm̄mi lli, sinitsn d twayya.

Ssiyyid ilkm d lḥijj. Ašku tddun aγar s uḍar ar ttmaṭaln. Lliγ d ilkm γ lḥijj, iskr tigm̄mi, isduqqr taggurt. Tagg^w d tmγart, tnaa yas: “Mad trit?” Inna yas: “Wah! ma igan mad riγ? Hati tigm̄mi nu aya!” Tnaa yas: “Ḥurma n Rbbi γ ak lliγ! At tššt ix̄f nnk ukan. Imma tigm̄mi, ur tgi ti nnk! Sir mani γ a ttnqqart! Izd wan lmaṛka nnk a rad tihlγ nkki? Argaz inu tṭafγ t!” Yašk d wuday, ibrrḥ fillas ššre n Rbbi, inna yas: “F yyi s ttašie dar tarwa nu!”

Mširiḍn s dar yan lqaḍi. Lqaḍi ar ittškkal γ lawamir nnsn aylliγ tn inn mšakkaln as, ur tn ifašil. Ddun dar wayaḍ, ur tn ifašil. Nkrn, ar asn ttuwbdir lmdint ann lli γ llan tarwa n lḥajj. Nnan as: “Hann lqayd n lماكن iflani nntan d lqaḍi nns a ittffraqn mddn s lḥqq!” Inkr lḥajj ann mskin, iṣṣṣṣ i tmγart d wuday. Ftun, lkmn lmdint lli, sqqsan γ tgm̄mi n lqayd, aylliγ tt ufan. Afn nn ssrbis γ dar laḥkam.

Iffγ d iwis igan lqaḍi, ar ittkka f mddn lli. Yaf nn bb^was, yaf nn innas, isskšm tn γakudann nnit nntni a izwarn, nntni ula uday. Nnta yugz tn, nntni uhu. Aylliγ lkmn iwitsn ann yaḍnin lli igan lqayd, inna i lḥajj: “Sawl!”

“Your mother said to me: ‘Kill the children and bring a mouthful of blood from one of them to me’! ” They said to her: “(Then) kill us!” She said to them: “No! I say goodbye to you now. Look at the gazelle, we will kill it and I will take two mouthfuls of blood from it!” The female servant took the gazelle, killed it, filled two mouthfuls of blood from it and went back home.

The children went on foot and arrived at a town. They stayed there, until they had grown up. One of them became the kaid of the king, the second became his *cadi*. They ruled with justice and became rich, (they profited from): joint labour, gifts, taxes on agricultural products, (they possessed) houses, slaves, money...!

The female servant came home, she gave the blood to the Jew to drink. It was not as he wanted it. He stayed with the woman in that house, both of them together, with the female servant.

The man came back from pilgrimage. It took them a long time, because they went on foot (in those days). When he came back from pilgrimage, he went straight to (his) home and knocked at the door. The woman saw him from above and said to him: “What do you want?” He said to her: “Well! What do I want? This (happens to be) my house!” She said to him: “May God protect me from a marriage with you. Get lost (lit.: eat your own head)! As for the house, it is not yours at all! Go and knock (on doors somewhere else)! Do you think I would marry someone like you? I have already a husband!” The Jew came, screamed and cursed, saying: “Leave my family (lit.: my children) alone!”

They summoned one another before a *cadi*. The *cadi* made their case very difficult until he found it too complicated for him (to handle), he could not give a decision on their case. They went to another *cadi*, he could not give a decision on their case (either). Then the town was mentioned to them where the children of the hajji lived. They said to them: “The kaid of town so-and-so and his *cadi* rule the people in justice!” The poor hajji summoned the woman and the Jew. They went to that town, looked for the house of the kaid until they found it. They found a queue (of people waiting for their turn) at the court-house.

The son, who had become a *cadi*, went out and passed by the people (waiting in line). He found his father and his mother, he made them enter first, (both of) them, together with the Jew. He recognized them, but they did not. When the other son, the kaid, had come in, he said to the hajji: “Speak!”

Inna yas: “A sidi, ttarix iflani ftiγ s lhijj, flγ i tmγart ad inu sin tazzanin. Lliγ d urriγ γ lhijj, ilih yyi tarwa nu. Ftuy s tgm̄mi nu, qq̄n tt flla mddn a. Tnna yyi xta: ‘Ur sul tgit argaz inu, ur k ssr̄γ!’ Inna wuday a: ‘Tamγart inu aya!’ Nkki tamγart, ur tt sul riγ, ar gis ḍalabγ aγar tarwa nu. Ma s gg^wran? Iγ tn tn̄ya, a yyi t tnna, iγ suln, a yyi t tnna!” Sawln s innatsn, nnan as: “Ssiyyid ad, is t tssnt?” Tnna yasn: “Ssiyyid ad? Ḥurma n Rbbi γ as lliγ! Ur t ssr̄γ, ur t zriγ! Nkki, argaz inu uday at t igan! Lliγ γ tgm̄mi nu, inqqr nn sr̄r̄γ ssiyyid ad. Ur ssinγ is inufl, n̄γd is t iṣab kra. Inna yyi: ‘Skry dim tarwa!’ Iz d lmaṛka yad a rad tihlγ nkki, bi idrbaln ad nit!”

Fielan aylliγ ssnn kullu lqaḍiya manik at tga, is innatsn tγ^wdr γ laman n Rbbi, t̄jla tarwa nns, t̄ṣṣifd̄ tn, a yasn t̄γrs. Nttat tnna yak is mm̄utn. Am̄zn innatsn, luḥn tt inn γ lh̄bs. Am̄zn uday, γrsn as. Am̄zn bb^watsn s ddu ufus nnsn.

47. T̄talb.¹

Idda yan t̄talb, issḥḍr ḥ yat tmazirt ur igin ti nns. Awal nns nnta inxalaf d wi n tqbilt imikk. Imdikir d ljmaet, yini yasn: “Ma s a tssḥḍarm?” Inin as: “A sidi, nkkn̄i ar nssḥḍar s twm̄mat i takat!” Yini yasn: “Waxxa!” D̄eun. Issḥḍr t̄talb lli, ifr̄ḥ. Ljmaet tga miya n takat. Yini d ix̄f nns: “Miya n tfunast aya! Ur jju d nkki a id̄r̄n ḥ z̄z̄rda ya! Rad ṣ̄ṣrk̄ḥ kra, z̄zn̄z̄ḥ kra, s̄γγ akal, am̄z̄ḥ am̄ṣ̄rk̄ s r̄r̄ubue n̄ḥd lxumus. F̄ḥ as amud d imassn n tȳyuga. Iḥ imgr, isrut, am̄z̄ḥ lh̄qq inu. Σmm̄r̄ḥ srs tihuna ḥ ugadir, ilih ḥ lhna!”

1 Cf. Boukous 1977: 252-259; a tale from the Lakhsas region.

He said to him: “Oh Sir, some time ago, I went on pilgrimage, I left two children with this wife of mine. When I came back from the pilgrimage, my children were missing. I went to my house, but these people kept it closed for me. That woman said to me: ‘You are no longer my husband, I don’t know you!’ This Jew said: ‘This is my wife!’ As for this woman, I don’t want her anymore, I (only) ask my children from her. What has become of them? If she killed them, let she tell it to me, if they are still alive, let she tell me!” They said to their mother: “Do you know this man?” She said to them: “This man? May God protect me from a marriage with him! I don’t know him, I never saw him. The Jew is my husband! I was home when this man came and knocked (on our door). I don’t know whether he is an idiot or (perhaps) struck by misfortune. He said to me: ‘I have children with you!’ Would I marry someone like this, such a rag-and-bone man!”

When they were well informed about the whole case, (they understood) that their mother had deceived (her husband and children), that she (had tried to) get rid of her children and had sent them away and had tried to kill them. She (simply) said that they died. They arrested their mother and threw her in prison. They took the Jew and killed him. (From that moment onwards) they took their father under their protection.

47. The taleb.

A taleb went to teach the Coran in a region that was not his own. His speech differed slightly from that of the tribe (where he went). He discussed with the village council and said to them: “For how much do you engage a taleb?” They said to him: “Oh sir, we appoint a taleb on (a salary of) one *tawmmat* per household!” He said to them: “All right!” They prayed together (to confirm the engagement). The taleb was appointed and he was very happy. The community consisted of one hundred households. He said to himself: “That means one hundred cows! Never did I come across such a (rich) meal! I will share (some cows with an associate), I will sell some of them and buy some land, I will get an associate who works for one quarter or one fifth (of the crop). I will give him sowing seed and ploughing equipment (to work the field). When he has harvested and threshed, I will take my share. I will fill (my) storage rooms in the communal store house (*agadir*) and live in peace!”

Ar isaqqra imħdarn. Ar yan wass iruħ d dars yan uēisawi, issleb ilg^wmaħn ħ lmuħe ar tadgg^wat. Yaggug as lħal, iruħ timzgida dar tħalb. Isrs ššwari d dduzan nns, iqqn lbhimt. Iqql ayliħ ddan imħdarn. Isskšm t tħalb s tħanut, awin d middn tartbit i tħalb. Σmmrñ atay, mmnsn. Ayliħ kmmln, yini yas tħalb: “La budd at tsrst lxir nna ag gis nfrñj!” Yini yas uēisawi: “A wa, arkiħ issfaw lħal!” Yini yas tħalb: “Uhu, ħil!” Issry tħalb taššmet, iemmr atay. Issfaħ d ħwalli ššnduq n ilg^wmaħn, yut tallunt. Iħiyr nnta ula ilg^wmaħn nns. Iffħ d yan, wiss sin, wiss krad iluħ taššmet, tns. Yikšid tħalb, iy^wmm nn tigjda. Inkr uēisawi, iħdu nn ħ ħarat tggurt. Yini yas tħalb: “Hann luqid ħ unwal!” Ar ittazzal, imil idr nn ħ tnuħfi. Ar yaqqra i tħalb: “Wa eħa Rbbi, etq rruħ!” Idr d tħalb ħ tgjda, imil ur imzalal, immiqqir d tsraft. Ħaman ħinn ayliħ iffu lħal. Aškn d imħdarn, yiliħ asn tħalb, inin t i lħmaet. Aškn d, ldin tn id ilmma.

Awa, zrin ussan. Tħalb istabea nn ukan d imħdarn d lħmaet. Ar yan wass nkrn ayt lmuħe, ran ad skrn lmeruf ħ tmzgida. Ħrsn i ufunas, skrn sksu ula tħajin. Ifa Rbbi lxir. Ššn mddn, sun, ħn dduēa, smunen ifškan ad, ruħn. Iqqama aħar tħalb waħdat. Iddu, iemmr atay, isala t ħ tħanut. Iħan n ayt lmuħe salan ixsan: ħa d flasn ifis. Ħwan t inn ukan, tħin nn taħanut f tħalb, iššukku tn inn ifis.

He taught his pupils (every day). One day an Isawi¹ arrived, who made his snakes play in the village until the evening. He was far away (from home), so he went to the mosque, to the taleb (to ask hospitality from him). (The Isawi) set down the saddlebags and his luggage and tied his beast of burden. He waited until the pupils had gone (home). The taleb made him enter the room, the village people brought a meal to the taleb. They made tea, they had a meal together. When they had finished, the taleb said to him: "You certainly placed your luggage here so that we can enjoy it!" The Isawi said to him: "Oh sir, (let us wait) until sunrise!" The taleb said: "No, (I would like to see the snakes) now!" The taleb lit a candle, poured in (some more) tea. (The Isawi) took out the snake box, he started to beat the tambourin. Both he and the snakes were in a trance. One came out, then a second one, the third (snake) threw the candle (on the ground), (the candle) went out! The taleb got afraid, clung to a beams (from the ceiling). The Isawi hid himself behind a door. The taleb said to him: "There are matches in the kitchen!" (The Isawi) ran (to the kitchen) but fell into an (underground) silo. He yelled at the taleb: "By God, save me!" The taleb jumped down from the beam, he did not look very well where he walked and fell into (lit.: met) the silo also. They stayed in there until sunrise. The pupils came, the taleb was absent, they reported this to the village council. They came and pulled them (out of the silo).

Days passed by. The taleb continued his work with the pupils and the village council. One day the people of the village wanted to make a ceremonial meal (*lmeruf*) in the mosque. They slaughtered a bull, made couscous and a stew. God gave (all kinds of) goods. They ate, drank, performed a prayer, collected these utensils and went home. The taleb remained behind alone. He poured himself a cup of tea, he kept himself busy in (his) room. The dogs of the village were busy with the bones (left over from the meal), when (suddenly) a hyena (was threatening) them. They smelled (that animal), they (fled away and) crashed into the taleb's room, the hyena chased them (and crashed into the taleb's room too)!

1 A member of the 'Isawiyya brotherhood, well known in Morocco as itinerant snake charmers.

Iggammi t̄talb manik a iskr. Issrya lqndil ayllih̄ as laḥ lhilt. Tili dars yat txsyt n wargan, ar as tt inn ittga!

Ayllih̄ iffu lhal, tašk inn yat tmγart, tawi yas nn lfdur. Ar as taqgra: “Sidi Ibrahim, Sidi Ibrahim!” Yini yas: “Wa γr id i lmqddm d l̄jmaet ula kullu ayt lmuḍe: ha nn tlla γid yat lhišt!” Tγr d xtalli i l̄jmaet, nqbn d srs ḥ ufla, n̄yin ifis, j̄njmn t̄talb.

Istabea nn daḥ t̄talb lli, issḥdr. Ayllih̄ iqqama ayyur i usgg^{wa} as a ikmml, ikk d tamazirt nns, yini yasn: “Ha nn kullu mad txassa tfunast n ššrk, hati ra yas tt id awih̄!” Iskr d yan leadaḍ n middn a yasn d yawi lbhaym n tuššrka. Ijjujid ššrayḍ i lbhaym ma s a tnt ikkrf.

Ass lli ḥ ikmml usgg^{wa} as, tini yas l̄jmaet: “Deu didnḥ, a sidi!” Deun, inin as: “At talst, a sidi?” Yini yasn: “Waxxa!” Deun daḥ ma s a ittals t̄talb, inin as: “Hann ššruḍ nnk ra yak tn id nawi, a sidi!”

Šbaḥ ann wa nna d ukan inkrn, iddu s trg^{wa}, issukf d gis tarkkimt, ig tt id iggi n dḍhr nns, yawi tt id i t̄talb: “Ullah, abla ix̄f n uwdinan a ḥ tt id kkish̄!” Ntni *tawmmat* ar tt ttinin i trkkimt lli tabldit!

T̄talb lli izra ukan lquwt d urkkim, ur gis iffiγ yat. Taγ t tguḍi n γwilli mu inna a yissn išk lbhaym. Ar iswingim t̄talb lli! Wa nna yas d ukan yiwin tarkkimt, yini yas: “Luḥ tt inn ḥ lmyaḍi!” Aylliγ iemmr lmyaḍi!

Iswingim ukan t̄talb ayllih̄ iddu, ielm γwi lli mqqr̄nin ḥ l̄jmaet, t̄tifn lmal. Iγr asn s tmzgida, iskkus issn: “Ixssa yaḥ a nskr kraḍ waḍan n lmudakara ag gisn nttebad sidi Rbbi. Ha nn ra nmmiḡgir d nnabi, ad as ndalb ad aḥ isskšm s ljnt!”

The taleb did not know what to do. He tried to light a lamp but did not succeed. He had one gourd (filled with) lamp-oil (lit. argan oil) that he had placed (out of reach)!

At sunrise a woman came to bring him breakfast. She yelled at him: "Sidi Ibrahim, Sidi Ibrahim!" He said to her: "Call the guard (of the mosque), the village council and all other villagers: look there is a wild animal inside!" The woman called the village council, they made a breach to him from above, they killed the hyena and freed the taleb.

The taleb continued teaching. When he had only one month left of the year (of his engagement), he went to his (native) village and said (to the people): "Everyone who wants to share a cow with me, I will bring one for him!" He made (agreements) with a number of people that he would bring them cows to share. He (even) prepared the ropes with which he could tie (the cows).

On the day which completed his year, the village council told him: "Go and pray with us, oh sir!" They prayed (together) and said to him: "Do you want to stay on for another (year)?" The taleb said to them: "All right!" They prayed again to confirm the second engagement of the taleb and said to him: "We will bring your salary (of your first year), oh sir!"

The next morning everyone who stood up, went to the irrigated fields, took a big turnip out (of the ground), put it on his shoulder and brought it to the taleb (saying): "By God, I took (this turnip) from the best part of my plot!" They called their local turnips *tawmmat!*

The taleb saw the mass of turnips, he could not utter a word. He felt quite embarrassed towards the people that he had offered to share a cow. The taleb was thinking and thinking! To every man who had brought him a turnip, he said: "Throw it in the ablution room!" Until this room was completely filled!

After some thinking the taleb went to invite the most important people of the village council, the ones with money. He called them to the mosque and sat down with them (and said): "We must organize three days of *dikr*¹, in which we pray to God. Then we will meet the Prophet, whom we can ask to guide us into Paradise!"

1 *Dikr* "Islamic litany chants accompanied by body movements producing a trance."

Inin as: “A sidi, waxxa! Leibada tfulki, aɣaras n Rbbi d wi n nnabi nra t!” Yini yasn: “Walaynni tssnm iz nnabi iħml ššadaqa d lmuħsinin. Ğila awyat d yan lħml, tɣim d gis kullu ma ttafm igan lmal, ula ddhb ula nnqq^wrt, at tn nhdu i nnabi, iħ t nmmaqqar. Ha nn is ra yawm filas izayd! Ukan kuyyan ig d tsmit nns f aynna d yiwi. Kud nna nkmmml ddikr n sidi Rbbi, tawim r̄r̄zq nnun!” Inin as: “Waxxa a sidi, ɣikann ag gis illan!”

Ʀwinn nttni, wa nna ukan iddan s tgm̄mi nns, ismun ma ittaf, yawi t id i ttafb, iqiyd t, if as tawriqt nns. Dfean i lħml lli ayllih iktar: yili gis ttaman n tlt miya n lbgri, ur sul aɣar miya!

Ignu ttafb lħml, yini yasn: “Awa ɣilad ra nbdu lmudakaɣa!” Inin as: “Awa, a sidi, ixšša a yaɣ tmlt ma nttini!” Inna yasn: “Iħ awn ukan nniħ: *ana mšit, a lhur̄rat*, trarm d fl̄a: *mtsamħin, a sidi!*”¹ Ar ttinin ɣwilli ɣikann krađ wađan d krađ ussan ħ jju ur ttašn. Ass n krađ wađan yajji tn, ayllih d iq̄r̄b lħal a iffu, yini yasn: “Awa ɣila hati ɣunškk lli igan lqanun n lmudakaɣa, hati nzzri t. G^wnat nn imikk ar kud nna k^wn ssnkr̄ħ, nzzal! l̄f̄j̄r, nmiqqir ilm̄ma nnabi!”

Nttni ur ufin ayllih as̄n hlli inna: “G^wnat imikk!” Wa nna nn ukan is̄ndn imikk ikk inn ɣinn s ittaš. Islħil ayllih yull lħml lli, ismun idukan nns. Immiqqir d darsn. Yawi nnqq^wrt, ddhb d lmal. Ar issaɣ i ɣwilli mu inna a issn išk̄ izgarn nnsn. Itth̄nna ħ imħd̄arn ula ilg^wmađn, ula ifis ula lx^wlaš n trkmin!

48. Sin imddukk^wal.²

Lqışt n yan lxlq d umddakk^wl nns da ttxdamn. Yan usgg^was, iɣla šuy lħal. Kullu mani s ddan, ur ufin lxdmt. Inna as i umddakk^wl nns: “Iwa, mad ak idħrn?” Inna as: “Ur yyi idħir yat: lmut nttat aya.” Inna as: “Ufiɣ yat lxdmt ag gis nštta tiram nnɣ bēda. Tiɣrad, kra illan baraka.”

1 The berberophone villagers apparently had no idea of the meaning of these words in Arabic.

2 Cf. Leguil 1985: 106-123; a tale from the Mesfioua (*Imsfiwn*) region.

They said to him: “Oh sir, all right! (an excellent idea)! Devotion is a good thing, and the way of God and the Prophet is (the way) we want (to walk)!” (The taleb) said to them: “But you know that the Prophet loves charity and people who do well. Now bring a bag, put in it all money, gold and silver that you have, we will give it as a present to the Prophet when we meet him. Indeed he will add to your (credits because of this)! Everyone must write his name on what he brought in. When we have finished the *dikr* of God, you can carry away your profit!” They said: “All right, sir, that is how it must be!”

Everyone went home, collected what he had and brought it to the taleb, who noted it and gave him a receipt. They had to press the bag to fill it (with all that valuables): there was a value of three hundred cows (in that bag) and not just one hundred!

The taleb sewed the bag and said to them: “Well, let us start the *dikr*!” They said to him: “But sir, you have to teach us, what we have to say!” He told them: “If I say to you: *ana mšit, a lhurrat* (Arabic: I am gone now, oh fools), you must answer me: *mtsamħin, a sidi!* (Arabic: you are pardoned (for this), sir!)” They spoke these (words) for three days and three nights without sleeping. On the third day, almost at sunrise, he said to them: “Well, as for the canonical part of the *dikr*, we worked our way through it. Have some sleep now, I will wake you up, we will pray the prayer of sunrise and then we will meet the Prophet!”

One did not even have to say to them: “Have some sleep now!” Everyone was leaning (on someone else) and fell immediately into a deep sleep! The taleb lifted the bag carefully and collected their shoes. He went back to his (own) folk. He carried silver, gold and money. He bought cows for those people with whom he had agreed to share them. He said goodbye to pupils, to snakes, to the hyena and to payment in turnips!

48. Two friends.

A story about a man and his friend (who tried to find) work. One year, life (lit.: the situation) was quite expensive. Wherever they went, they did not find any job. He said to his friend: “Well, what do you think?” He said to him: “I don’t think anything: death is (waiting for us).” He said to him: “I hope for (lit.: I found) a job from which we can get at least our daily meals. As for salaries, whatever there is (will be) alright.”

Inna as: “Max sul nuhl γ tγrad? Xšša¹ γir an neiš, nsllm i tγrad.”
Inna as: “Iwa, ad tɾwaht an nddu dar umzil an nedl lmnaqš nny. Nssudu, ar ntnqqaš izrgan, dda nštta tiram nny, neiš ar iy iskr Rbbi ttawil.” Inna as wa lli: “Waxxa.” Ddun, edln lmnaqš nnsn. Kullu man aɗwwar ruhn, kln da tɾrahn: “Ha nn nqqaš! Ha nn nqqaš!”

Iwa, kra γ mddn da γir ittfssta, kra d asn ittini: “Izd, a sidi, anna tmmuedrm? Max, wann asgg^was a, da tthfun izrgan? Hati mk lli nqqšn ntaɗani!” Iwa, ar ttejjabn. Inna as: “Ma ak idhrn γ tnbatt ad nnk? Ur tffγ²! Hati, γir ur riγ ad ak kkγ lg^wddam γ rri. Ima, hati, asgg^was n lyla, lmellmin a izggurn is mmutn. Max sul a sqsan mddn γ lmellmin γ lyla? Kuddyan izdi γir: ‘A ixf inu!’ ” Inna as: “Iwa bbin ifaddn inu!”

Inna as γwann yaɗnin: “Iwa, riγ ad fllak ftuγ yan rri. Blhq, ira lhal ššbr.” Inna as: “A uddi, γir ini yyi t.” Inna as: “Ad tɾwaht an nwrri s tmdint.” Inna as: “Ma rag gis nnawl?” Inna as: “Ag gis nttɗalab.” Inna as: “Ur ta jjin tufit rri: max yan izran ifaddn nnk, izr wi nu, max rad aγ ifk kra?” Inna as: “Da akkan mddn ššadaqa i kra n lmskin ieman nγ a isini, nγ iwssr.” Inna as: “Rwah, amr kra ak nniγ, tsqrt t; wa la elik!” Inna as: “Waxxa!”

Lliγ ruhn tamdint, inna as: “Ha tamdint, nruh tt d; iwa, zwar is tɗalbt: ullah ur ak akkan nnda.” Inna as: “Iwa, at txyirt γ snat lmsayl: at tmmt, tɾzmt imi, a iss kšmn yizan, ikšm ugdrur, gablγ k nkki, ar srk ttɗalabγ. Wa nna izrin, iniγ as: ‘ɗalbγ ak a yyi teawnt s mikk n ma s a mtɾγ amddakk^wl ad inu’.”

1 Normally: *ixšša*.

2 In other Tashlhiyt Berber dialects one finds *ffuγ* or *ffaγ*.

He said to him: “Why bother about salaries? We will have to live, we must forget about salaries.” He said to him: “Well, let us go to the blacksmith and have our mill hammers¹ sharpened. We can travel and do millstone maintenance, we will eat our meals and live until God gives us a (better) solution.” The other said: “All right.” They went and had their hammers sharpened. In every village they arrived, they passed the day shouting: “Millstone sharpening (lit.: sharper)! Millstone sharpening!”

Well, some people just kept silent, others said to them: “Are you men somewhat crazy? How could millstones wear out in a year like this? Well they are just as sharp as they were last year!” Well, they stood there speechless. One said to the other: “Now what do you think of this idea of yours? It does not seem to be a success! You see, I did not want to be the first with an idea. But look, in this year of shortage, workmen are the first to die. Why would people need workmen in (a year of) shortage. Everyone says only: ‘Oh poor me!’” He added: “Well, I am very tired!” (lit.: my knees are cut.)

The other said: “I want to present an idea to you. But it will take some patience.” He said: “Please tell me, my friend.” He said to him: “We must go back to the city.” He said to him: “What are we going to do there?” The other said: “We will be begging there.” He said: “You did not yet find the right idea. Why would someone who sees your strength (lit.: knees) and mine, give us something?” He added: “People give alms to a poor blind man or (to someone) who limps or (to someone who) is old.” The other said: “Come, and simply do as I say, whatever it is!” He said to him: “All right!”

When they arrived in the city, one said to the other: “Look, we are in town now; well, you start begging: by God, they will not give you anything (lit.: a drop).” He added: “Look, you have to choose between two things: you (act as if) you are dead, you open your mouth, so that flies and dust enter, I will watch over you and beg for you. I will say to those who pass: ‘I beg you to help me with some money by means of which I can bury this friend of mine’.”

¹ An iron instrument, resembling a pointed hammer, used to sharpen the edges of the grooves in a millstone or to deepen the grooves.

Inna as: “Ar nttđalab.” Inna as walli yađni: “A uddi, nkki ur γayγ ad mmtγ: dda yyi γir tflt!” Inna as: “Iwa, ad tđalbt kyyi; ddad mmtγ nkki.”

Iskr walli is immut. Ĥra iđalb lxlq lli yan rbea n mddn, s ha lbaša n tmdint izri d, s t id yufa. Inna as: “Ma yaγn lxlq a?” Inna as: “Munγ didas ar γid, yaγ t kra, s fllas iqddr Rbbi, immut. Ur dari ma s a t ttk^wfany. Iwa, a sidi, ar tđalaby.”

Igllb lbaša γ umddakk^{wl} nns, ifk as iqariđn. Inna as: “At tddut a tsγt lkttan, tamzt ixddamn, tγrt s lmellm ad t issird. A ur didas tđđut γir ar iy t tmdrt.” Inna as: “Waxxa!”

Walli da uk^wan ittkka ma ikka iddu s dar iđarn n umddakk^{wl} nns, inna as: “Hati, a yamddakk^{wl} inu, ur sxiγ a k flγ, ha yyi đufγ k.” Uk^wan afad a islla. Iwa, iggawr tama nns alliy d uškan wi da rad t yasi s yi da γ ra yarud, γ lmyađi.

Γwann rad t issird, isγa d yat tuγrift n uγrum, ig gis kra n wudi, inna dda išš imkli nns s ĥman waman.

Ntta ĥra d issruĥ tuγrift, s iss iy^wra iwis. Irgl lmyađi, iffγ. Inkr d walli, alliy iffz tuγrift lli. Iĥkku akal s imi nns, a ur gis yili wađu n wudi, iwri day, ign.

Lliy d yuška wa da rad t issird, yaf tuγrift ur tlli γ i da γ tt issrs. Ar ittšæa kra n uxbu. Ur illi mani zy a nn ikššm mušš. Ar ittšæa tiftut: mk da stt irgl a stt id yufa. Iffγ dar wi lli n brra, inna as: “Aškat d, ddad awn eawdγ yat lqišt zund stt tžram s alln nnun.” Nnan as: “Yak, la bas?” Inna as: “Ur la bas walu. Lxbar n bu ifaddn a. Hati išša yyi imkli nu, hati ur immut!” Nnan as: “Mad γikk ttinit?” Inna as: “A ur sul teawdm i kra n wawal: išša γwadd imkli nu!”

He said to him: “(The other option is that) we beg (both of us).” The one said: “Oh brother, I cannot (act as if) I am dead: you want to leave me there!” The other said: “All right, *you* beg, I will play the dead person.”

He played as if he were dead. The man had only just been begging to some four people, when the pasha of the town passed by and found him. He said to him: “What happened to this man?” His friend said to him: “I accompanied him until here and then he became ill, God decided over him and (now) he is dead. I don’t have means to wrap him in a shroud. That is why I beg, sir.”

The pasha turned to his guard, gave some money and said to him: “Go and buy some cotton, bring some men and call the man (and tell him) to wash (the dead). Don’t leave (the dead man) except after you have buried him (properly).” He said to him: “All right!”

The other (i.e. the friend of the would-be dead) came, now and again, to the feet of his friend and said to him: “Look, my friend, I will not leave you, I watch over you!” (He spoke in such a way) that the other could hear him. Well, he stayed beside him until those who carried him had come to the place where they wanted to wash him, in the ablution room (of the mosque).

The man who had to wash him, had bought a loaf of bread and had put some butter on it; he wanted to eat his meal, while the water (for washing the dead) was heated.

Now he had only just taken out the loaf of bread, when his son called. He stood up, closed the ablution room and went off. (The “dead” man) stood up and savoured the loaf of bread. He rubbed dust in his mouth, so that there was no smell of butter and lay down again.

When the man who was to wash him arrived, he did not find the loaf of bread where he had left it. He checked whether there were any holes. There were no holes through which a cat could enter. He checked the door: he found it like he closed it. He went to the people outside and said: “Come, I will tell you a story (as if) you see it with your own eyes.” They said to him: “(We hope) it is nothing serious?” He said: “On the contrary, it is (quite) serious! It is about this strong man. Look, he ate my meal, he is not dead at all!” They said to him: “Now what do you say?” He said: “Don’t add any words: that (man) ate my meal!”

Nkrn, kšmn dars, afn t inn imi nns iqqur, iëmmř s akal. Nnan as: “Walaynni lx^wbarat aya: argaz immut!” Inna as: “Iγ immut γwad, hati h̄tta nkki mmutγ!” Nnan as: “Waxxa.” Iddu yan, ar t ittasi zγ imzgan ar iy issngara ix̄f nns d wakal, inna as i ix̄f nns γ d̄dss yaḷḷah. Walu, ur d ifaq. Nnan as i walli: “Awal ad aγ tnnit, a ur sul t tinit i kra yaḍni: argaz immut.” Ifssta lxlq lli. Alliy ḥman waman, inkr alliy issird lxlq lli, ik^wfn t.

Asin t, imr gis umddakk^wl lli nns zγ tγ^wrdin. Da ittkka ma ikka inna as: “A yamddakk^wl inu, a Rbbi, ur sxiγ a t fly!”, afad a issflda. Imun didas. Alliy t m̄drn, iëllm lqbr̄ nns. Iggawr alliy kullu d̄dan. Iγwwt as nn zγ dar ix̄f, inna as: “A ur tq̄laqlt! Ha yyi ggiwry ar tadgg^wat, ddak k id ldiγ.”

Iddu lxlq lli s tmdint, iggawr nn gis alliy išša imnsi nns, inna: “Lwqt aya, ad dduγ ad ldiγ amddakk^wl inu.” Ntta iruḥ d amzdaγ, s d yufa kra n imxxarn, ggiwrn gis. Ukrn d yat tmxxart zγ tmdint, yat tmxxart iḍnin. Lliγ kullu b̄ḍan γay lli d ukrn, yili darsn yan sskkin, ukrn t id ula n̄tta. Inna asn yan gitsn: “Ima γwad, ma s tram ad as t nskr?” Inna yas yan: “Ad t nmzayad gratnγ.” Mzayadn t. Ibqqa yan, ur gis izuyd. Nnan as: “Max alliy ur tzuyd kyyi?” Inna as: “A uddi, sskkin, riγ t, walaynni, nkki ur riγ ad t sγγ; riγ ar iy t urmγ.” Nnan as: “Walaynni, lx^wabarat aya: nk^wni ran nmzayad sskkin γγid. Wa nn t yiwin, ixllš aγ, nb̄ḍu kra gis numz, kuddyan iddu f ḥalt. Max ra n̄ttqql ar iy t sul turmt? Ma γ rat t tarmt?” Inna as: “Ra t nit armγ nkki γikk. Šayn yan lxlq immut, lqbr̄ nns sul iga l̄jdid!” Nnan as: “Iwa, γγwann waxxa.”

Inkr, iγz fl̄las. Ğir isnm t id, afad a t iḥkm, ag gis yarm sskkin, yahaw γγwann isfntetr gis, iγwwt! Nkrn wi lli, r̄wln.

They went in, they found him, his mouth dried up and filled with sand. They said to (the man who wanted to wash the “dead”): “But these are only stories: the man is dead!” He said: “If this man is dead, I am dead also!” They said to him: “All right, (we will test him).” One (man) went to him, pulled his (head) up by the ears, lifting his head from the ground and let it fall down with a bang. Nothing (happened), he did not “wake up”. They said to the man (who had to wash him): “Don’t tell the story that you told us to anybody else: the man is (really) dead.” That man remained silent. When the water was warm, he washed the man and wrapped him in a shroud.

They brought (the “dead” to the graveyard), this friend of his followed him closely. Now and again he said to him: “Oh my friend, by God, I will not leave you alone.” (He spoke in such a way) that (the “dead”) could hear it. He went with him. When they buried him, he marked his grave. He stayed there until all others were gone. Then he shouted to his friend at the place (where he thought) his head was positioned: “Don’t worry! Look, I will wait until tonight, (and then) I will pull you out (of the grave).”

The man went to town, he stayed there until he had eaten his meal and then he said (to himself): “Now it is time to go and pull my friend out (of the ground).” He went to the graveyard and found some thieves sitting there. They had just stolen a lot in town. When they had divided what they had stolen, a sword was left over, which they had also stolen. One of them said: “And what shall we do with this?” One said: “Let us give it to the highest bidder.” They made a bid for (the sword), but one of them didn’t. They said to him: “Why don’t you make a bid?” He said to him: “Oh brother, I like that sword, but I don’t want to buy it (before) I tried it.” They said to him: “But this is nonsense (lit.: stories). We want to give it to the highest bidder here. The one who gets it will pay us, we will split the money and everybody goes his own way. Why would we wait until you tried that sword? On what would you want to try it?” He said to him: “I want to try (this sword) now. Look, one man died (recently), his grave is new!” They said to him: “Well, that is all right.”

He went to dig him up. He had only just put (the “dead”) in upright position in order to hit him properly and try his sword on him, when (the “dead”) attacked him and shouted! They rushed off.

Iḥḍḍr asn umddakk^{wl} n γwann, iwt tn s yan mnnaw d tiwuna. Inna asn yan: “Jmeat ixfawn nnun! Kullu ayt umzday nkrn, da kkatn!”

Iwa, zrin willi. Ixld γγwann f umddakk^{wl} nns. Asin d γay lli d ukrn γγwin, ddun f ḥaltn. Iefu fllasn Rbbi.

49. Argaz d tmγart nns d uwtl.¹

Yan urgaz itahl yat tmγart. Iga ang^wmar, ig^wmr. Yan wass yamz yan uwtl, inṣb t inn γ ṭtajin, ig t f lfaxr, ibbi nn gis baṭaṭa d uẓalim. Inna as i tmγart: “Ttagg^{wa} srs a ur iqqd!” Yasi lmkhlt nns, ig^wmr. Ikk nn alliy t inγa laẓ, iwrrī d. Inna as: “Awi d ṭtajin an nišš².” Tasi d ṭtajin, tssrs t id. Yasi as lγṭa, yaf nn baṭaṭa d uẓalim ur illi: tšša t. Inna as: “Mani ikka baṭaṭa d uẓalim da giγ i ṭtajin ad?” Tnna as: “A uddi, išša t uwtl!” Inna as: “Nkr, awi d aman ad suγ.” Tddu ad d tawi aman. Yusi awtil zγ ṭtajin, ig t γ uγrum, issktm t. Lliγ twrri, tnna as: “Mani ikka uwtl da illan γ ṭtajin?” Inna as: “A bnti, duḥγ t alliy isu aman γ ṭtajin, yasi aγrum, irwl!” Tnna as: “Max? Awtil da ittwayγrasn?” Tnna as: “Lfaxr!, inwa s lfaxr, is rad sul trwl?!” Inna as nnta: “Max, awtil da ittwayγrasn, inu s lfaxr, is imkn a yišš baṭaṭa d uẓalim?”

50. Argaz d tmγart nns d tmaššut.³

Lqišt n yan urgaz, yiwi d yan rrdl n tfiyyi. Ifk tt i tmγart nns, inna as: “Ssnu tt!” Tnna as: “Waxxa.” Tg nn tmγart lli tifiyyi; tamγart tedl i tfiyyi. Iwa, lliγ tsi tsi tsi asyas izwarn, tsi d wiss sin, tnkr, tldi zgis yan iγss, tišš t. Lliγ tzuyd yan usyas, tzayd yan iγss yaḍnin, tišš t. Lliγ tnwa tfiyyi, tg nn aγnja, tldi d day iγss da nn ibqqan γ tkint, tišš t. Tettu is kraḍ iγsan ka a iga rrdl. Lliγ tssnwa imkli, tkks tikint, ar ttinag s tfiyyi γ tkint: ur sul tufi yat.

1 Cf. Leguil 1985: 126-131; a tale from the Mesfioua (*Imsfiwn*) region.

2 The aorist of this verb is *išš* in this dialect.

3 Cf. Leguil 1985: 134-141; a tale from the Mesfioua (*Imsfiwn*) region.

The friend of the “dead” tried to stop them and threw some stones at them. One of them cried: “Save yourselves! All dead stand up to attack!”

Well, they went away. The “dead” joined his friend again. They took with them what (these) others had stolen and went off. God has been merciful to them.

49. A man, his wife and a hare.

A man married a woman. He was a hunter. One day he caught a hare, placed it in a stewpot, put it on a charcoal fire and added some potatoes and onions. He said to his wife: “Keep an eye on it that it does not burn on!” He took his gun and went to hunt. After some time he became hungry and went back home again. He said to her: “Take the stewpot, let us eat.” She took it and placed it (on the table). He lifted the lid, only to find out that the potatoes and onions were gone: (his wife) had eaten them. He said to her: “Where are the potatoes and onions that I put into the stewpot?” She said to him: “Oh dear, the hare ate it!” He said to her: “Go get me some water to drink.” She went to bring some water. (In the meantime) he took the hare, put it in a loaf of bread and hid it. When she came back, she said to him: “Where is the hare that was in the stewpot?” He said to her: “Oh dear, I saw it drink the sauce in the stewpot, then take the bread and rush off!” She said to him: “How can that be?! A hare that was killed?” She said to him: “And (what about) the charcoal?! It was even cooked on charcoal, would it still run away?” He said to her: “How can it be that a hare, killed, and cooked over charcoal, eats potatoes and onions?”

50. A man, a woman and a cat.

This is the story about a man who had brought (home) one pound of meat. He gave it to his wife and said to her: “Cook it!” She said to him: “All right!” The woman placed the meat (in the pan) and prepared it. Well, when the meat was cooked once and was cooked twice, she stood up, took out one chop of meat and ate it. She made it cook once more, she took out another chop and ate it (too). When the meat was cooked (thoroughly), she put a spoon (in the pan) and took out a chop that was left in the pot and ate this also. She had forgotten that there are only three chops of meat in a pound! When the meal was cooked, she took the pan (from the fire) and looked for meat in the pan: she did not find anything left.

Lliγ ikšm urgaz, inna as: “Is tssnwit imkli?” Tnna as: “Ssnwiγ t.” Inna as: “Fk aγ t id.” Tssu as sksu, tssrs as t inn. Inna as: “Manza tifiyyi?” Tnna as: “Nkki giγ nn tifiyyi γ tkint, ar as ttgg^wiγ; γalγ is twssr. Lliγ ftlγ γ ra nn grγ tasksut, agg^wγ s tifiyyi, s tt nn ufiγ tnwa. Iγ sul ttgg^wiγ γ tkint, ar iγ sul ifwrr sksu, rad kullu tfts. Nkrγ, ldiγ tt d, srsγ tt γ uqšri. Nkkin dufγ tasksut a stt mslγ, gγ nn gis sksu. Gllbγ γ tifiyyi, s tt d ufiγ tšša tt tmaššut! Ur sul γiyγ mad ttiniγ.”

Inna as: “Manza tamaššut?” Tnna as: “Ayt¹, tgn γγi.” Inkr lxlq lli, ur sul išši sksu. Yamz tamaššut, ikrf tt, iffγ alliy d idalb lmizan d rrđl. Ig nn tamaššut γ lmizan: ħra ur tuzin rrđl. Inna as: “Iwa, xyrr γ ssnat lmasayl: an nini: ha rrđl n tifiyyi, tnkrt ad tdbbrt γ tmaššut. Nγ nenna: ha tamaššut, tga rrđl, tinit yyi tifiyyi mani tkka!” Tnna as: “Iga yyi Rbbi d lear: ššiγ tifiyyi. Ur γalγ kullu γad γ ixf nnk.” Inkr, ifru didas.

51. Agllid d ukfayti.²

Lqišt n yan ugllid, ikka ar yan wass inna as i luzir: “Ad trwaḥt, an nbddl lksut ad, an nmmas γ tmdint.” Iwa, lsn yat lksut yaḍnin, ffγn ar ttmusun γ tmdint. Lliγ truḥ luqt n imkli, kšmn dar yan ukfayti ad dars iššn imkli. Lliγ tn izra, šḥan, gn γir lmasakin, inkr, inna as: “Kšmat s γid, ag gis tiššm!” Tinn ilmmanin iga yan usraf, ig flas yat tflut zγ ufla. Yajj tn alliy ggiwrn. Ikks akššud da yumzn tflut, zrin s aliy. Iwa, yajj tn ar γ yid. Igg^wz issn, inna as: “Arat yan gitun γ^wmk!” Inna as luzir i ugllid: “Nkkin a ra izwar.” Iwa, mwaddaen Rbbi.

1 Variant of *hati*.

2 Cf. Leguil 1988: 94-101; a tale from the Mesfioua (*Imšfiwn*) region.

When the man came in, he said to her: "Did you cook the meal?" She said: "I cooked it!" He said to her: "Give it to us!" She poured a sauce over the couscous and placed it in front of him. He said to her: "Where is the meat?" She said to him: "I put the meat in the pan and cooked it thoroughly (lit.: kept adding wood to the fire), as I thought (the meat) was (quite) old. When I had rolled the couscous that I wanted to add, I checked the meat and - surprisingly - found it already cooked! If I would cook it (any longer) in the pan, until the couscous would be ready, (the meat) would have fallen apart. So I took the meat out and placed it on a plate. I occupied myself with the couscous, closed (with a rolled cloth, the space between the two pans that form the couscous cooker) and put the couscous in the pan. I turned back to the meat (on the plate) and found that the cat had eaten it! I did not know what to say."

He said to her: "Where is the cat?" She said to him: "Look, it sleeps here." The man stood up, he no longer ate couscous. He took the cat, bound it (with a rope) and went out to ask someone for a balance and (the weight of) a pound. He placed the cat on the balance: its weight was hardly a pound. He said to her: "Well, choose between two options: either we say: this is a pound of meat. Then you have to explain the cat. Or we say: the cat('s weight) is a pound; (then) you will have to tell me where the meat went!" She said to him: "God covered me with shame: I ate the meat. I did not know that you had all this in your head!" He divorced her.

51. The king and the kofta-seller.

This is the story about a king (who) one day said to his vizir: "Come on, let us change our clothes and have a walk in town." They put on other clothes and went out for a walk in town. When it was time for lunch, they entered (the shop of) a kofta-seller to have lunch there. When the kofta-seller saw that they were strongly built but poor people, he said to them: "Come in and eat (something) here!" In fact (the kofta-seller) had constructed a cellar (lit.: an underground silo) with a trapdoor on top of it. He let (the two customers) sit down (on it). Then he pulled away the wooden peg that kept the trapdoor (locked) and they fell down through (the trapdoor into the cellar). He left them there until the night. Then he went down to them and said: "Let one of you come forward!" The vizir said to the king: "I will go first." Well, they said goodbye to one another.

Iwa iγrs i luzir. Iwa, issiki tlt iyam, alliy kullši izznza luzir. Lliy t ifd̄da - iga t d lkfta - iddu s agllid.

Inna as uglied: “Is trit ad flak ftuγ yan r̄ri a ur imil yaf ak r̄ri ann γwad?” Inna as: “Ma iga?” Inna as: “Riγ a yyi tinit mnšta ttamz̄t γ lxdmt ad nnk.” Inna as: “Max?” Inna as: “Riγ a yyi tinit mnšta ttamz̄t, ad ak xdmγ yat lxdmt, ag gis tamz̄t sin id γunštinn!” Inna as: “Waxxa, da ttamz̄γ kada wa kada γ wass. Illa wass da γ ur t umz̄γ.” Inna as: “Zayd, awi yyi d lhrir, ad ak skry lxdmt, ag gis trbht uggar n γwann.” Iddu, isγ as d lhrir. Iskr yat lhmala, yara gis ism nns s lhrir. Inna as: “Awi xtad s tgm̄mi n lmxzn, t̄dalbt gis kada wa kada. Iγ ur ak t gis fkin, trart stt d. Ddad ak smlaγ manis a stt tawit.” Agllid yura γ lhmala, inna as: “Wa amma luzir, a t irhm Rbbi. Agllid, hati illa γ gr rrja d lxuf!”

Issruh̄ lxlq lli lhmala s tgm̄mi n uglied. Yumz̄ tt iws n uglied, iqlb tt alliy ifhm mag gis illan. Inna as: “Riγ ad didak munγ ar iy ssny lmaḥal nnk mnnawt a yyi ixššan.” Imun didas, imun iws n uglied d imddukk^wal nns alliy ruhn s imi n lqhwa. Inna as: “Krfat γwa!” Iwa krfn t. Inna as: “Smla yyi lxlq da ak iedln lhmala ad.” Iwa ismla asn t. Iwa ssylin t id. Yara uglied ann yat tbrat, inna as: “Šsniet, iγ ur tγ^wni bab nns, da as ttzayad γ lem̄r.” Iwa, awin γwann. Kud ass bbin zgis yat tbrit, ssnun as tt ar iγ tt išša! Azkka day γmkinn!

52. Lḥajj d tarwa n wuday.¹

Yan lxlq ira lḥijj. Iemmr̄ yan ugdu s iqariḍn, s lḥasani. Inna: ma ira ad as ijnjm lamant nns,

1 Cf. Leguil 1988: 102-111; a tale from the Mesfioua (*Imsfiwn*) region.

The kofta-seller slaughtered the vizir. Well, the kofta-seller had passed (lit.: skipped) three days, until he had sold all (meat from) the vizir. When he had finished this - he had made kofta out of him - he went to the king.

The king said to him: "Do you want me to give you an idea (how to make a living), hoping that it is better than (the idea you have now)?" (The kofta-seller) said to him: "What is it?" (The king) said to him: "I want you to tell me how much you earn per day with this work of yours." He said to him: "Why (should I say so)?" (The king) said to him: "I want you to tell me how much you earn (and then:) let me work for you and you will earn twice as much!" He said: "All right! I earn so-and-so much per day. But (sometimes) there is a day in which I don't earn that." (The king) said to him: "Go and bring me (a piece of) silk (and) let me make something with which you earn more than (in) this (profession)." (The kofta-seller) went to buy some silk for him. (The king) made a piece of cloth on which he wrote his name in silk. He said to him: "Bring this to the government building and ask so-and-so much for it. If they don't give it to you, bring it back here. I will show you where to take it." The king had written on the cloth: "As for the vizir, may God have mercy on him (i.e. he died). The king lives between hope and fear!"

(The kofta-seller) brought the cloth to the palace of the king. The son of the king took it and examined it until he understood what was written on it. (The son of the king) said to him: "I want to accompany you to know (where) your workshop (is situated and to see) how much (time) it takes (to go there)." The son of the king and his guards (lit.: friends) went with him, until they arrived at the coffee-house (i.e. the kofta-restaurant). Then (the son of the king) said: "Tie this man!" They tied him. (The king's son) said to him: "Show me the man that made this (silk) cloth for you." He showed them the man (in the cellar). They took him upstairs. The king had written a letter saying: "If a good profession does not bring wealth to its owner, it will at least give him a long life." They took (the kofta-seller) (out of his restaurant). Every day they cut a piece from him, cooked it for him and made him eat it! Even tomorrow!

52. The Hajji and the children of the Jew.

A man wanted (to go on) the Hajj. He filled a jar with money, with Hasani coins (of fine silver). He asked (himself): who would

ar d iwrri zγ lhijj? Uday, amddakk^{wl} nns! Yawi agdur lli n lmal, iga as mikk n wudi zγ imi, issrs t γ dars, iddu s lhijj.

Ass lli γ d iwrri, iddu dars, inna as: “Lamant lli dark ssrsγ, a yyi stt id tfkt!” Uday yusi lmal, ig gis udi. Inna as i umuslm: “Ha lamant nnk, yi lli γ stt id tssrst, asi tt.” Issmass umuslm agdur lli, yaf t inn ifssus. Yajj t, ur t yusi. Iddu s dar yan umddakk^{wl} nns, inna as: “A uddi, hati, ssrsγ yan agdur n lmal dar wuday flani. Lliγ ddiγ s agdur, ssmassγ t, afγ t inn ifssus; ur ssinγ is sul gis illa lmal nγd uhu.” Inna as umddakk^{wl} nns: “Ad tawit lmdkk, tgg^{wi} t γ agdur. Iγ bqqaqan iqariḍn γ agdur, ira a itthṣar lmdkk ann. Iγ yusi wuday iqariḍn, ira a izri lmdkk ann ar tisili n agdur.”

Iddu lhajj, igg^{wi} lmdkk ann γ agdur: ur nn yufi lmal. Iwrri d dar umddakk^{wl} nns, inna as: “Ur sul illi lmal γ agdur.” Inna as: “At tddut s tmdint, ar ttinit: *A man ifasl had lqadiya b-lhila u t-tqiyas?*”

Islla as lqadi ljdidd, yazn d iss amṣawri nns, inna as: “Zzri t id s dari!” Izzri t s dars, inna as: “Mak k yaγn?” Inna as: “Σla Rbbi, a sidi, a yyi tfkt laman, iniγ ak t.” Ifka as lqadi laman. Inna as: “A sidi, riγ ad dduγ s lhijj, emmrγ agdur s lmal. Giγ as mikk n lidam zγ imi, ssrsγ t γ dar wuday. Ifwwt wuday iqariḍn, iemmr agdur s udi.” Inna as lqadi: “Ad tsγt sin izeḍaḍ mzziynin, trbbat tn ar iγ a skarn kra asn tnnit, tddut dar wuday, tinit as: ‘Iz d dark kra n tarwa mzziynin?’ ”...

Inna as wuday: “Dari sin.” Inna as: “Is a asn tssaqqrat ššk^{wila}, nγd uhu?” Inna as: “Σla kulli ḥal, tgit yan ttajr mqquṛn. Lazm ad isann tarwa nnk γ ššk^{wila}!” Inna as wuday:

want to keep this jar in custody for him until he comes back from pilgrimage? The Jew, his friend! He took the jar with the money, sealed the mouth (of the jar) with some butter; he placed it (in custody with the Jew) and went on pilgrimage.

On the day he came back, he went to (the Jew) and said to him: “(The jar) that I gave you in custody, (please) give it back to me!” The Jew had taken out (some) money and had put butter instead. He said to the Muslim: “This is your jar. You can take it from where you have placed it.” The Muslim shook the jar (lightly) and found that it was (too) light; he left it there, he did not take it (home). He went to a friend of his and said to him: “Oh my friend, look, I placed a jar filled with money (in custody) with Jew so-and-so. When I went to (fetch) the jar, I shook it (lightly) and found that it was too light; I don’t know whether there is still money in it or not.” His friend said to him: “Take the barrel of a gun and stick it down into the jar. If there is still money in the jar, the barrel will hit against it. If the Jew has taken money (out of it), the barrel will pass (through the butter) until the bottom of the jar.”

The Hajji went to stick a barrel (of a gun) in the jar: he did not find any money. He went back back to his friend and said to him: “There is no money in the jar.” (The friend) said to him: “You must go to town and say: ‘Who can solve this case with wit and common sense?’ ”

(The man followed the advice of his friend and asked this question in public.) The new cadı heard him and he sent his clerk to him saying: “Bring (this man) over to me!” When (the clerk) had brought (the man) to him, the cadı said to him: “What happened to you?” He said to him: “Please, sir, promise me to be discrete about the matter and I will tell it to you.” The cadı promised him. (The man) said: “Oh sir, I wanted to go on pilgrimage and I filled a jar with money. On top of it I sealed it with butter and placed it (in custody) with the Jew. The Jew spent (this) money and filled the jar with butter.” The cadı said to him: “Buy two little monkeys and train them, until they do whatever you say; (then) go to the Jew and say to him: ‘Do you have any small children?’ ”...

(The man bought the monkeys, trained them and went to the Jew and asked him this question.) The Jew said to him: “I have two (children).” He said (to the Jew): “Do you let them go to school or not?” He added: “After all, you are a great merchant! Your children must get acquainted with school!” The Jew said to him:

“Ur γayγ ad bduy d tarwa nu.” Inna as lħajj: “Nkki ssny ššk^wila. Fk yyi tarwa nnk, dda tn ssaqqray. Ar lešr ruħn ak tid!”

Ifk as wuday tarwa nns, yawi tn lħajj, igli tn γ yat lbit. Iggawr wuday alliy iruħ leašr: ur llin tarwa n wuday. Iddu wuday s lħajj, ar iss ittštu; alliy t yufa, inna as: “A lħah, a sidi, tarwa nu, manzahn?” Inna as lħajj: “Rwah, ha tarwa nnk.” Irzm asnd i izeđad, amzn γ wuday. Inna as: “A lħah, a sidi, maxx? Tarwa nu aya?” Inna as: “Izar ma tskrt i Rbbi! Ma tukrt i kra n lxlq, nγd ma f tffuyt aγaras ayliγ ak ibadl Rbbi tarwa nnk, iga tn izeđad.”

Idda wuday, izznza kullu ayda nns; iemmr agdur s lħasani, issrbu t i tudayt. Alliy t id tsslkm s tgmni n lħajj, tna as: “A sidi, hann lamant nnk lli darny tssrst!” Iddu lħajj s lbit lli γ iga tarwa n wuday, irzm asnd. Yawi wuday tarwa nns, yamz lħajj lamant nns. *Tfašl lqadiya b-lħila u t-tqiyas.*

53. Saydna Nuħ d luħš.¹

Imnaggar luħš d mušš; inna yas luħš: “Mak k yaγn, a gma, alliy tmzziyt? Nkk didak aytmatn a nga: tifiaras nnk gant zund ti nu. Max alliy tmzziyt?” Inna yas mušš: “Mzziγ ašku smm n bnadm. Kyi tmqqurt, ašku ur a ttđalabt yat i bnadm. I nkki, iy ur đalbγ imnsi, ur t ššiγ. Iγ ur nniγ *miyu*, ur yyi fkin walu!” Inna yas luħš: “Ad yyi tsmlat bunadam.”

Ddun, munn ar yan uγaras, ggawrn gis. Izri yan ulγ^wm d uγaras. Inna as: “Iz d γwad a igan bunadam?” Izra t imqqur. Inna yas mušš: “Twad, da t ittamz bunadam, ig as ifaddn γ wakal, srsn flas yan utllis!”

Izri nn yan wagmar, itabe nn alγ^wm. Inna yas luħš: “Iz d γwad a igan bunadam?” Inna yas mušš: “Twa, da t ittamz bunadam, ig as uzzal γ imi, ig as uzzal daγ γ tsggiw. Ar t ttbbin, ar ittazzal ar iy ra tsty tasa nns!”

1 Cf. Leguil 1988: 140-150; a tale from the Mesfioua (*Imsfiwn*) region.

“I cannot (stand being) separated from my children.” The Hajji said to him: “I know how to teach. Give your children to me. I will teach them. In the middle of the afternoon they will come home!”

The Jew brought his children to the Hajji who guided them into a room. The Jew waited until the middle of the afternoon: the children of the Jew were not there! The Jew went to look for the Hajji. When he found him, he said to him: “By God, where are my children?” The Hajji said to him: “Look, your children are here.” He set the young monkeys free, they (immediately) clinged to the Jew. The Jew said to him: “By God, what is this? Are these my children?” (The Hajji) said to him: “What (sin) you have committed before God? Did you steal from someone, or did you leave the right path, so that God changed your children into monkeys?”

The Jew went off and sold all his property; he filled the jar with Hasani coins and loaded it on the back of the Jewess. When she brought the jar to the house of the Hajji, she said to him: “Oh sir, this is the jar that you placed into custody with us!” The Hajji went to the room where the children of the Jew were and set them free. The Jew had his children back, the Hajji had his jar back. The case was solved by wit and common sense.

53. Noah and the panther.

A panther met a cat and said to him: “What happened to you, oh brother, that you are so small? You and I are family: your features resemble mine. But why are you so small?” The cat said to him: “I am small because of these terrible humans (lit.: the poison of the human being). You are big, because you don’t ask anything from humans. But I, if I don’t ask for a meal, I would never eat. If I don’t say *miaow*, they would not give me anything!” The panther said to him: “Show me these human beings.”

They went off together and sat down somewhere beside a road. A camel passed by. (The panther) said to (the cat): “Is this a human being?” He saw it was a big (creature). The cat said to him: “As for this (animal), the human being takes it, makes it kneel down on the ground and puts a bag on it!”

A horse passed by, following the camel. The panther said to (the cat): “Is this a human being?” The cat answered: “As for this (animal), the human being takes it, puts a piece of iron in its mouth and stirs it with irons on its flanks (lit.: puts also iron on the flanks). (These irons) hurt him, he runs until his liver explodes!”

Ggawrn ar tadgg^wat n wass. S d yuška saydna Nuḥ, issudu d uḡaras, iga ašaqqur f yiyir. Inna yas luḥš: “Iz d ḡwad a igan bunadam?” Inna yas mušš: “Iwad a igan bunadam.” Inna yas luḥš: “Azkka zik, a yyi tsmlat ma igan šsniet nns.”

Šsbah zik, imun luḥš d mušš, ḡlin s tagant. Inna yas mušš: “Hann, nkk, bunadam, ur ra as iniḡ yat.” Inna yas luḥš: “Iir smla yyi t. Ddziḡ k gis ḡḡinn, ḡir smla yyi t.” Inna yas mušš: “Ha bunadam iga anjjar.”

Inna yas luḥš: “Ssalamu elikum, ya bunadam.” Inna yas saydna Nuḥ: “Šlikumu ssalam.” Inna yas luḥš: “Hati uškiḡ d, ya bunadam, ad awiḡ lemḡ nnk: ḡassad rad iššḡ zḡ tasa nnk.” Inna yas saydna Nuḥ: “Iḡ di tuškit ad tawit lemḡ inu, ibidd Rbbi!” Inna yas daḡ: “Ad yyi tskrt lajal igan wi n sidi Rbbi, ad bbiḡ tag^wmamt ad, a stt id flḡ i tarwa nu.” Inna yas luḥš: “Axxa!”

Ibbi saydna Nuḥ tag^wmamt, išllx tt s ilzzazn alliy trzm; ifl as yan ulzzaz. Inna as i luḥš: “Šawn yyi ḡ tg^wmamt ad, a stt nrzm.” Inna yas luḥš: “Axxa!” Inna as saydna Nuḥ: “Ya jah nnbi, a stt nrzm!” Ig nn luḥš askarn ḡ usttiḡ n tg^wmamt, iwt saydna Nuḥ alzzaz i tg^wmamt, iffḡ, tass tg^wmamt askrn n luḥš.

Iddu saydna Nuḥ igg^wr as i luḥš zḡ dar uštṭab, inna as: “Gllb a tḡrt bunadam ma iskar i iqrinn nnk.” Iddu saydna Nuḥ, ibbi ešra n uemud izgzawn, issrs tn ḡ tama n uštṭab n luḥš. Yamz luḥš zḡ uštṭab, ar dids ittmḡḡaṭ aemud zḡ uštṭab ar ix. Luḥš ittwaziyyar zḡ waskarn, tziyyr t tg^wmamt. Ar ikkat saydna Nuḥ ar iḡ filas irza ešra n uemud, iddu saydna Nuḥ ad ibbi wiyya.

Igllb luḥš ḡ mušš, inna yas: “Iz d ur ta ra t iwdu?” Inna yas mušš: “Ur ta: sul ra tiššt aemud, iḡrs ak, iššn k tarwa nns, yawi tabḡant nnk s ssuq, ar stt ttqllabn, ar as ttinin: ‘Ha tabḡant n luḥš!’, ar iḡ kullu ttuwft ddunit.” Inna yas luḥš i mušš: “Ma igan lmdart n gri didas, at t zgigi iwdu?”

They sat down until the evening. Look, Noah came, he walked on the road with an axe on his shoulder. (The panther) said to (the cat): "Is this a human being?" The cat said to him: "Yes, this is a human being." The panther said to him: "Tomorrow early in the morning, you must show me what his occupation is."

Early next morning the panther and the cat went up to the forest. The cat said to him: "Well, as for me, I don't (dare to) say anything to human beings." The panther said to him: "Just show him to me! I dismiss you here, just show me his (occupation)" The cat said to him: "The human being is a carpenter."

The panther said to him: "Peace be on you, oh human." Noah said to him: "And also on you!" The panther said to him: "Well, I have come, oh human, to take away your life: today I will eat your liver." Noah said to him: "If you have come to take away my life, may God help me!" Noah said to him also: "Please, give me a reasonable delay, I want to cut this log and leave it for my children." The panther said to him: "All right!"

Noah cut the log, split it with the help of wedges until the log opened itself. He left one wedge (i.e.: the log was opened by only one wedge). He said to the panther: "Please, help me with this log, let us split it open." The panther said to him: "All right!" Noah said to him: "By the power of the Prophet, let us split it open!" The panther put his claws into the split of the log, Noah beat the wedge out of the log, the log firmly locked the claws of the panther.

Noah took the animal by its tail and said to him: "Turn around and see what humans do with (creatures) like you." Noah cut ten fresh sticks and placed them next to the tail of the animal. He took the animal by its tail and scourged him with the sticks from its tail to its head. The panther was caught by its claws, the log kept him locked (tightly). Noah beat him. When he had broken ten sticks on him, he went to cut new ones.

The panther looked (desperately) at the cat and said to him: "Has it not been enough?" The cat said to him: "Not yet, you will have to suffer more strokes, then he will slaughter you, his children will eat you, he will take your skin to the market, (where everybody) will see it and say: 'Look the skin of a panther!' until you made a tour around all people!" The panther said to the cat: "What could be a present from me to him, that would stop him (beating) me?"

Inna yas mušš i luḥš: “Ad as tfkt laman, ar zgis tḥššamt zγ bunadam, a ur t id tḏlamt.” Inna yas luḥš i saydna Nuḥ: “Fkiγ ak laman n Rbbi, a, iγ yyi trzmt, ur k tḏlamγ kyzi ula kullu ma igan bunadam.” Nnfkan laman luḥš d saydna Nuḥ; irzm as saydna Nuḥ.

Zγ ass ann, ar itḥšam luḥš zγ kullu ma igan bunadam γ ddunit, ar iγ tqum ddunit s lixrt.

54. Amrrakši d tmγart nns.¹

Lqışt n yan umrrakši, itahl yat tmγart. Iggawr didas γay lli didas iggiwr. Yan wass, ezk ḷlah, s as igg^wr i lmqḏiyt nns, s tt yufa ur tjjin. Inna as: “Mad am ijrān? Ma igan ḷhaja nmm alliy d ḥtta γad nmm ur t tedilt? Umzγ axddam ma ad ittag^{wmn}; timkirit tlla ma issnwan, ar tssirid. Anna trit ad am amzγ axddam ḥtta i γwad nmm ma tt ittedaln?” Tnna as: “Iwa, γir amz kra n uxddam yaḏnin ma yyi gis itteawann.”

Iggawr yan tlt iyam, s izri yan lxlq zγ imi n ḥanut n umrrakši lli. Inna as: “Ašt, a! Is ra txdmt?” Inna as: “A sidi, riγ!” Inna as: “Iwa, kšm d ddrb ad ar tiss xmsa n tg^{wmma}, tinit gis: ‘Ha nnttaf, ha nnttaf!’” Amrrakši iyal is a γir ittqjam.

Iruḥ walli tiss xmsa n tg^{wmma}, inna gis: “Ha nnttaf, ha nnttaf!” S tkti tmγart awal lli as inna urgaz nns. Tnkr, tff^wγ srs, tnna as: “Mad ak innan a tinit awal ann?” Inna as: “Inna yyi t yan urgaz γid γ tassuqt.” Tnna as: “Iwa, kšm d!”

Tnkr, tšškšm t. Alliy tt ixdm, tnna as: “Zayd, xld filas γ ḥanut, tssudmt ix f nns. Iγ ak inna: ‘Ma trit?’, tinit as: ‘ḷlah ixlf elik, tsmlat yyi lxdmt’.” Iddu walli, iruḥ amrrakši, issudm ix f nns.

1 Cf. Leguil 2000: 74-92; a tale from the Mesfioua (*Imsfīwn*) region.

The cat said to the panther: “Give him your word of honour that you will respect human beings (from now on) and that you will not harm them.” The panther said to Noah: “I promise you solemnly that I will not harm you or anyone else, if you set me free.” The panther and Noah came to an agreement; Noah set the animal free.

From that day onwards, the panther respects all human beings in the world, until the end of this world and until the arrival of the next one.

54. A Marrakshi and his wife.

(This is a) story about a Marrakshi, (who) had married a woman. He spent some time with her. One day he touched her, *excusez le mot*, pubic hair and found out that it was not shaven. He said to her: “What is the matter with you? What is wrong with you that you cannot even keep ‘that’ clean? I hired someone to fetch water for you; there is a maidservant who cooks and does the laundry. Do you really want me to hire an (extra) servant to clean these pubic hairs of yours?” She said to him: “Well, just hire someone who can help me with this.”

Three days later a person passed the entrance of the shop of the Marrakshi. He said to him: “Hey you, come here! Do you want to work?” He said to him: “Yes, sir.” (The shopkeeper) said to him: “Go and enter that alley until the fifth house and say there ‘Depilator! Depilator!’ ” The Marrakshi only wanted to have some fun with (his wife).

The man went to the fifth house and yelled there: “Depilator! Depilator!” The woman remembered the words that her husband had said. She went out to that man and said to him: “Who asked you to say this?” (The man) said to her: “A man here in (that) shopping street asked me.” She said to him: “Well then, come in!”

She invited him in. When he had “worked”¹ her, she told him: “Now go back to him in the shop and embrace him! If he asks you ‘what do you want?’, say to him: ‘Thank you, you gave (lit. showed) me work’.” The man² went to the Marrakshi (shopkeeper) and embraced him.

1 The text plays with the meaning of the word *xdm*. It’s first meaning is “to work” and a second meaning is “to make love”.

2 Throughout the tale, the man is supposed not to be aware of the fact that he has made love to the wife of the shopkeeper.

Inna as: “Mad, a, trit?” Inna as: “Llah ixlf elik.” Inna as: “Mak k yaɣn?” Inna as: “Tsmilat yyi lx^wdm̄t.” Inna as umrrakši: “Max? Txdmt?” Inna as: “A sidi, xdm̄ɣ.” Inna as: “Rad sul twrrit?” Inna as: “A sidi, rad wriɣ.”

Yajj t umrrakši alliy iwri. Ikk mikk n tassaet, inkr, iddu isduqqr nn. Lliy nn isduqqr, tasi tmɣart argaz, tbrm t γ tmjdint, tsidd t d ugadir. Tskr is a tsiyyaq alliy day isduqqr. Tnna as: “Ma isduqqrn?” Inna as: “Nkki!” Tnna as: “Mat tgit kyyi?” Tskr akk^w is ur t tssin. Inna as: “Nkki, r̄zm!” Tr̄zm as, tnna as: “Hati, ur ɣaly izd kyyi a isduqqrn. Nniɣ kyyi ur a d ttaškat γ lwqt-i!” Ikšm s tgm̄mi, ikk tt kullu, ur yufi yat. Tnna as: “Mat trit? Ma s a ttinagt?” Inna as: “Ur a ttinaɣ s yat. Fir ggiwry alliy r̄miɣ, aškɣ d u xlas!”

Inkr, iff^wɣ. Tssufɣ day walli zɣ tmjdint, alliy tt ixdm. Tnna as: “Zayd, xld fllas, tzrit zɣ imi n t̄anut! Iɣ akk^w ur srk isawl, tinit as kyyi: ‘Şşbah lxir, a emmi l̄hajj!’ Iɣ ak inna: ‘Is txdmt?’ tinit as: ‘Xdm̄ɣ.’ Lxbar ann γ k isqsa, tfkt as t.” Inna as: “Waxxa!”

Iddu, ixld walli f umrrakši, inna as: “Şşbah lxir!” Inna as: “Izd sul txdmt?” Inna as: “A sidi, xdm̄ɣ! S nn ikšm urgaz n tmɣart ann; tbrm yyi γ yat tmjdint.” Inna as: “Rad sul twrrit?” Inna as: “A sidi, rad wriɣ.”

Iɗuf t umrrakši alliy iwri. Ikk mikk n tassaet, iddu ixld fllas, yawi yat tuzzalt. Isduqqr nn. Tnkr talli, tssujad yan şşnduq, tzzugz gis arjli lli, trgl t. Tbrm timjdint, tg tt γ lmuɗe nns, tnkr tr̄zm as. Tnna as: “Mak k yaɣn ɣassad alliy a d uk^wan ttaškat s tgm̄mi?” Inna as: “Ur yyi yaɣ walu, ɣir inɣa yyi ix f šwiɣ. Ssu timjdint ad!”

He said to him: "You, what is wrong with you?" He said to him: "You gave me work." The Marrakshi said to him: "What? Did you 'work'?" The man said to him: "Yes sir, I 'worked'." (The shopkeeper) said to him: "Are you going to return?" He said to him: "Yes sir, I will return."

The Marrakshi (shopkeeper) let (the man) go back. He waited for some time and then went to knock on the door (of his own house). When he had knocked, the woman took the man and rolled him in a floor mat which she put upright against the wall. She did as if she was cleaning the floor when he knocked on the door again. She said to him: "Who is knocking?" He said to her: "(It is) me!" She said to him: "Who are you?" She pretended not to recognize him. He said to her: "It is me, open up!" She opened the door for him and said: "Well, I did not realize that it was you who was knocking. I said to myself that you would never come home at this time (of day)!" He went in, walked through the whole house and did not find anything. She said to him: "What do you want? What are you looking for?" He said to her: "I am not looking for anything. I was just tired of sitting (in my shop) and (then) I came here, that's all!"

He went out (again). She made her lover come out of the floor mat and he "worked" her (again). (Then) she said to him: "Go to him and pass by the entrance of (his) shop. If he does not say anything to you, you must say to him: 'Good morning, uncle Hajji!' If he asks you: 'Did you 'work'', you (simply) say to him: 'I worked.' Give him all information that he asks from you." He said to her: "All right!"

The man went to see the Marrakshi (shopkeeper) and said to him: "Good morning!" He said to him: "Did you 'work'?" He said to him: "Oh yes sir, I did! But suddenly the husband of that woman came in; then she rolled me in a floor mat." He asked him: "Will you go back?" He said to him: "O yes, sir, I will!"

The Marrakshi watched him as he went back. Some minutes later he went to see him, he had taken a knife with him. He knocked at the door (of his own house). The woman had placed a chest (there) and she made (her lover) hide (lit.: go down) in it (and then) she locked it. She wrapped up the floor mat and put it (upright) on its place (against the wall) and then opened the door for him. She said to him: "What is wrong with you today, that you keep coming home?" He said to her: "There is nothing wrong with me, I only have a slight headache. Roll out this floor mat!"

Tnna as: “Uhu, timjdint, a ur tssut yat, hati ur tēdil.” Inna walli d ixf nns, lliy as tnna: “Ur ran nssu timjdint”, anna daγ gis tga arjli da. Inkr, ar gis ittšrrag s tuzzalt lli, ašku iγ ifsi timjdint, ikşud ad zgis inđu bu ifaddn ann, s t inya. Amrrakši, ula nttā ur iγay i yat. Lliy kullu išrrg timjdint ur nn gis yufi yat. Iwa, inkr, bbin ifaddn nns, inkr iggawr f şşnduq lli. Arjli, γir issfld i wayyad alliy iggiwr f şşnduq, s igg^wd, itlq d i waman. Lliy a ttzu tmγart aman ff^wγn zγ şşnduq, tddu tahaw, ar tn tssmunu s urawn nns. Ar issn truşş amrrakši, tnna as: “Ur ssinγ matta lmnzl ad gik illa γassa. Ha timjdint, tšrrgt stt; ha taqrēiyt n ma wrđ, yadda ka stt d sγiy, hati tnγlt stt. Ur ssinγ matta γ^wmkinn tgit.” Inkr, iff^wγ.

Tnkr, tmr gis, ar nn tsduqqr s ajjarn. Nnan as: “Mak k^wn yaγn?” Tnna as: “Argaz, ur ss mani zγ ittwiyşyyar γassa! Hati ikşm nn, yawi nn yat tjnwit, ibrk f tmjdint alliy tt kullu išrrg. Rbbi iγ ur yyi iskir γ^wmkinn nkki!”

Iwa, lliy tkka f yan rbea n tg^wmma nγd xmsa da igan ajjar nnsn, alliy tn kullši tx^wbṛ s γunštinn, twrri d daγ s dar uxddam, tsuffγ t id zγ şşnduq. Alliy tt ixdm, tnna as: “Zayd, sγ yyi d yan sin itbirn, twrrit d.” Iddu alliy tn d isya, iwri d dars, ixdm tt. Tnna as: “Zayd, xld f emmi lhajj. Iγ k isqsa, tfkt as lx^wbar; a ur tiksadt.”

Iddu, ixld filas. Isqsa t, inna as: “Izd sul uk^wan txdmt?” Inna as: “A sidi, xdmγ, blḥqq yuška nn urgaz n tmγart ann. Tg yyi γir γ yan şşnduq.” Inna as: “Rad sul twrrit?” Inna as: “A sidi, rad wrriy: tsul lx^wdmt.”

She said to him: "Oh no! Don't spread this floor mat, it is not (yet) clean!" When she had said to him not to spread out the mat, the shopkeeper said to himself: "Let us see whether she has put the man in it!" He attacked (the mat) with the knife, because if he would unroll the mat, he was afraid that this rascal would jump forward and kill him. A Marrakshi is not a hero! (lit.: is not capable of anything.) When he had cut the floor mat into rags, he did not find anything. With his knees trembling of exhaustion, he went to sit down on that chest. The lover (lit.: the man) in the chest heard that the other sat on it and he started to urinate out of fear. When the woman saw the urine flow out of the chest, she made haste to catch it with her hands cupped. She started to sprinkle it on the Marrakshi, saying: "I don't know what is on your mind today (lit. what unhappy constellation is in you today). First you cut the mat into pieces, then you waste the content of a bottle of rose water that I bought some time ago. I don't know why you are like this." He stood up and went away.

She followed (her husband) and knocked on (the doors of) the neighbours. They said to her: "What is wrong with you?" She said to them: "I don't know where the bad spirit comes from that possessed (my husband) today! He comes home, carrying a knife and starts to cut a floor mat into rags. By God, I do hope that he does not do something like this to me!"

Well, when she had passed by four of five neighbouring houses, telling them everything that had happened, she went back to the "worker" and made him come out of the chest. When he had "worked" her, she said to him: "Go and buy two pigeons for me and come back." He went to buy them and then came back and "worked" her again. She said to him: "Go to uncle Hajji (the shopkeeper). If he asks you, give him all information; don't be afraid!"

The man went to (the shopkeeper), who (immediately) asked him: "Did you 'work'?" He said to him: "Oh yes, sir, I 'worked', but the husband of that woman came in; (but the woman) simply put me in a chest." (The shopkeeper) asked him: "Are you going back?" He said to him: "Yes sir, I will, there is still much 'work' to do."

Yajj t umrrakši alliy idda. Iddu s yan ugzzar, alliy as d ifka yat lmq^wdda. Ig tt γ ddaw tjllabiyt nns, iddu s tgm̄mi, isduqqr nn. Tasi d argaz lli, tzzugz t s anu, tfk as itbirn, tnna as: “Lwqt nn(a) illa ma nn yugg^wan s anu, t̄lqt d i itbirn.”

Iwa tddu tr̄zm d i em̄mi lhajj. Ikšm d, igwwd s ššnduq lli. Tnna as: “Xirr zγ ššnduq, a ur fllas tggawart, a ur tr̄ytl γann gis ibqqan.” Ur t id tkmmil alliy as inna i ššnduq s lmq^wdda yaḷḷah. Ğir t̄duf t alliy a irz̄za γ ššnduq, tff^wγ nit, t̄yr d i wajjarn. Tnn asn: “Argaz, γayda s ra t iskr, ur ta t iskir.” Kšmn wajjarn, nnan as: “Sidi Muḥammad, ššbaḥ lxir.” Inna asn: “Ššbaḥ lxir.” Nnan as: “A iefu Rbbi!” Ašku telm iss is immuēdr, zikk. Lliy as nnan: “A iefu Rbbi!” inna asn: “A ur iefu Rbbi! Max? Ma illan?” Tnna asn: “Ḥurma nnun, amz̄at argaz, hati nniy lxaṭr nns ad as ittinin γunštinn. Hati ibadl urgaz γ tassaet. Hati, ur sul imlik leql nns.”

Amz̄n t alliy as skrn yan ukrraf izddign. Nnan as: “Aγ ur d kra n uydi n yišid ak k iγ^wbin?” Inna asn: “Ur ta iḏhir.” Nnan as: “Aγ ur maniγ ttuḏḏat ttwiyšyyart zgis?” Inna asn: “Ur ta iḏhir.” Iγ asn inna arjli a illan γ tgm̄mi, ikšud a ig lkddab. Iγ ifssta, ḥssbn as ammeadr. Inna asn: “Ḥurma nnun, agg^wat s anu, aγ ur gis kra n lyaši.” Asin kra n imkzazn, t̄lqn asn γ wanu. It̄lq d walli i itbirn. Nnan as: “Lalal, argaz, ēla kulli ḥal ittwiyšyyar. A tzum kra n ugurram mad as islabn iṣiḏ.” Nnan as: “A iefu Rbbi.” Assn t, ff^wγn.

Iwa, illiy tsshsta talli is ff^wγn willi, trgl nn tiflut. Tssyli d arjli zγ wanu, tssu as timjdint. Ixdm tt. Lliy a gisn ittzu urgaz xdmn γ

The Marrakshi let him leave. He went to a butcher who gave him a butcher's axe. He hid it under his jellaba, went to his home and knocked at the door. She made her lover go down into the well and gave him the pigeons, saying: "When someone looks down into the well, release these pigeons."

She went to open the door for uncle Hajji. He came in and walked straight to the chest. She said to him: "Stay away from the chest and don't sit on it so that you will not waste (the rose water) that is left in (the bottle)." She had not even finished these words or he attacked the chest with the butcher's axe. When she saw him attacking the chest, she went out to call the neighbours. She said to them: "(My) husband has not yet done what (I fear that) he is going to do¹." The neighbours went in and said to him: "Sidi Muhammad, good morning." He replied: "Good morning." They said to him: "May God cure you!" (Obviously) she had depicted him as a madman. When they had said to him: "May God cure you", he said to them: "May he not cure! Why! What is going on?" (His wife) said to them: "Please, hold (my) husband, I think that his (evil) spirit has said this. (My) husband has (profoundly) changed in a minute. He is no longer in control of his wits."

They caught him and tied him with a strong rope. They said to him: "Can it be that a mad dog has bitten you?" He said to them: "No, that is not the case, as far as I can see." They said to him: "Can it be that you have become possessed while doing your ritual ablutions?" He said to them: "No, that is not the case, as far as I can see." If he would say to them that there is (probably) a man in the house, he was afraid to be (considered) a liar. If he would keep silent, they would consider him a madman. He said to them: "Please, look down in the well, whether there is something strange there." They took some pebbles and threw them into the well. (The man in the well) released the pigeons. They said to (his wife): "Oh no! (your) husband is certainly possessed. You have to go and see a marabout who can cure this rage." They said to him: "May God cure you." They tied him up and left (the house).

When she had noticed that (the neighbours) had gone, she locked the door. She helped her lover get out of the well and spread out the floor mat for him. He 'worked' her. When her husband saw them

¹She suggested earlier that her husband might do her harm.

lguddam nns, ig taɣuyyit: “Llahuma! *Inna hada munkar*: argaz da ittxdam tamɣart γ lguddam inu!” Yan issfldn i umrrakši da ittini awal ann γ zznqt, irwl, izdi: “Llah, *ixrj leaqiba bi-xir!*”

Alliγ tt zgis iwda, tna as: “Mak k yaɣn? Yak, ur k dlimγ? Kyyi ad d yumzn axddam, taznt id; hati ixdm! Iwa, γikk, iwda k nɣd sul?” Inna as: “Baraka!”

Tšifd walli. Iddu f halt. Tɣr i mddn, tna as: “Bddat, ar d asiγ lhwayj inu. Iɣd argaz ad iefa filas Rbbi zɣ γad gis illan, sul yyi ira, tabaraka llah. Ur sul yyi iri, llah ihnni t!”

55. Sin tarwa.¹

Yan urgaz dars sin tarwa, tili dars tmɣart. Ukan ar d ittamz snat tsk^wrin, kun ass yawi d snat tsk^wrin. Ukan tna yas tmɣart nns: “Snat tsk^wrin ad ur aḥ sul qaddant, ixšša k a nn tjlut tarwa.” Ukan nttan ur iṣbr ḥ tarwa nns, waynni ur yufa ay yini i tmɣart nns: “Uhu.” Inna as: “Waxxa, rad ftuḥ at tn inn jluḥ.” Iftu, isrs nn yan ḥ usds n tfunast, isrs nn afrux ḥ usds n uzgr. Ayllix rad šttan, inna as: “Maēla k^wn id.” Inna yas: “Maēla k^wn id, a Faṭima, a illi.” Tašk id tfruxt. Inna yas: “Maēla k id, a Muḥammad, a yiwi!” Yašk id ufrux. Tasi d tmɣart nns taḍart n tskkurt, tut t srs, ḥtta temu t. Tna yas: “Nniḥ ak: ‘Jlu tn inn’, tsrst tn γar γ tama nny nit!” Tna yas: “Ixšša at tn inn tjlut!”

Yawi tn ar yat tagant, iggi n yat tɣrat, isrs tn ḥ iggi nns. Yag^wl asn yan igjdḥ ḥ yan uxsay. Inna yasn: “Luqt nna immuss igjdḥ tssnm is rad d aškḥ.”

Ggawrn γinn ddrriyt lli, ar ttqqln, ar ttqqln, ar ttqqln. Luqt nna immuss igjdḥ lli, nnan as: “Hann bba yuška d!” Ayllih zrin mnaw wussan. Ar d ittaška d yid, yašk d uzal, d yid, d uzal..., ayllih mmutn s jjuε. Ggawrn, tna yas tfruxt: “Ma ran nskr?” Inna yas: “An nttini: “all, all, a taɣrat, igigiln tɣabnin”, ukan an nɣr.” Ukan ar t ittini, inna yas: “Iḥ a t ttiniḥ nkki, ad ur tetššat!”

1 Cf. Stroomer 1998: 116; a tale from the Agadir region.

‘working’ right in front of him, he screamed: “My God! What a disgrace: a man who ‘works’ my wife right in front of me!” (Every)one in the street who heard the Marrakshi say this, fled away, saying: “Oh God, may it all end well!”

When she had enough of (her lover), she said (to her husband): “What is wrong with you? I did not do you any harm, did I? You were the one who hired a ‘worker’ and sent him to me; well, he worked! Is it enough for you now, or do you want more (of his service)?” He said to her: “Oh no, that is enough!”

She sent (her lover) away. He went off. She called the people saying: “Stay here, until I have collected my belongings. If God cures this man from the disease he has now and if he still wants me, then praise God. If he no longer wants me, (I say) farewell to him!”

55. Two children.

A man had two children, he was married. He used to catch two partridges and brought them home them each day. His wife said to him: “These partridges are no longer sufficient for us, you must get rid of the children.” However he could not live without his children, nor could he say “no!” to his wife. He said: “All right, I will go and get rid of them.” He went off, he placed one (child, i.e. the girl) in the nose-bag of the cow, he placed the boy in the nose-bag of the ox. When they were about to eat, he said to them: “Now where are you both.” He said: “Where are you, oh Fatima, my daughter.” The daughter came forward. He said: “Where are you, oh Muhammed, my son!” The boy came forward. His wife took the leg of a partridge and hit him with it and (almost) blinded him. She said: “I told you: ‘get rid of them’ and you put them only beside us!” She said to him: “You must get rid of them!”

He took them to a forest and placed them on a rock. He hang a gourd for them with a lizard in it. He said to them: “When the lizard moves, you will know that I am coming (to you).”

These children stayed there, waiting a long, long time. When the lizard moved inside (the gourd), they said to him: “Look, our father is coming!” Several days passed by. The night came, (then) the day, (then) the night...until they were almost dying of hunger. They sat down there, the girl said to (her brother): “What shall we do?” He said to her: “Let us say: ‘Rise, rise, oh rock, (we are) orphans gone astray’ and then we will see (what will happen).” Before saying this, he had said to (his sister): “When I say this, don’t laugh!”

Ad ukan ggawrn, ar kiḥ tn yaḡ jjuε, ar ttinin: “All, all, taḡrat, igigiln ttḡabnin.” Ad ukan tḡ^wli tḡrat ar afla. Ittrs asn d gis yan tḡḡsil n yibrin gis yan yixs d yan izi. Inna asn: “Iḥ tššam, ad ur tḡzm ix̄s ula tluḡm izi!” Ar bdda skarn ḡikann luqt nna tn yaḡ jjuε. “All, all, taḡrat, igigiln ttḡabnin.”

Ar yan wass inna as ufrux: “An nḡr ma ra ittyiskar, iḥ nḡza ix̄s, nluḡ izi.” Ššan, ukan rḡzin ix̄s, luḡn izi. Ggawrn aylliḡ tn yaḡ daḡ jjuε. Ar ttinin: “All, all, a taḡrat igigiln ttḡabnin!” Tag^wi as sul tḡ^wli tḡrat lli. Ggawrn aylliḡ mmutn s jjuε, iluḡ asn walu.

Ar yan wass ḡ d yid inna as ufrux: “Rad ftuḡ ad tḡlliḡ s mad nštta.” Tnna as tfruxt: “Rad dik munḡ.” Inna yas: “Uhu!” Tnna yas: “Waxxa!” Gnn. Tnikr nttat. Lliḡ ign, tass ix̄f n tmlḡaft nns d ix̄f n uqššab n g^wmas. Ḥar inkr d ukan yawk tt id. Teqq̄l d, tnna yas: “Walu, ad dik munḡ!”

Ar fttun, ar fttun ar yat tagant. Ar nn ttmnidn kra n tifawt. Lliḡ nn lkmn, afin inn tifrīt n taḡ^wznt. Ggawrn, ssagg^wn tt inn; taḡ^wznt ann, ur dars yat tiḡḡ. Ukan tggawr, ar tssndu. Tskr yat tkint n tgulla, ad ukan tssndu. Ukan ar kššmn, nttan ar d ittḡga tagulla ḡ uqššab nns, iffḡ d.

Ar yan wass, tnna as tfruxt: “Walu, ad dik munḡ, ad ḡrḡ taḡ^wznt ann!” Inna yas: “Hati rat teḡššat!” Tnna yas “Uhu.” Inna yas: “Rat teḡššat, iḡ as tsllat.” Tnna yas “Uhu.” Inna yas: “Rat teḡššat.” Tnna yas: “Uhu.” Inna yas: “Awa, yaḡḡah!”

Imun dis, kšmn inn. Tslla ukan i taḡ^wznt ar ttini: “*D ugšul d ueaniz, d ugšul d uḡndiz*¹, ilm n uḡyul a ḡ ssndiḡ, ar iqqar, a kullu ig tamudit.” Tggawr ar teḡšša. Tḡr tn taḡ^wznt, tamḡ tn, tqqn flasn lbab. Tggawr, tnna yasn: “Ak k^wn srs njjiḡ, ar kiḡ tšḡam, ak k^wn ššḡ!”

1 The ogress imitates the sound of churning. *Ugšul* sounds like *agššul*, which is a big *tagššult*, a variant of *takššult* “churn skin”.

There they sat, hungry, and they said: "Rise, rise, oh rock, (we are) orphans gone astray." The rock went up. A plate of couscous with a bone and a fly was placed there for them. (A voice) said to them: "If you eat, don't break a bone and don't throw (away) the fly!" Each time they felt hunger, they did like this: "Rise, rise, oh rock, (we are) orphans gone astray."

Then one day the boy said to (his sister): "Let us see what happens (lit. is done), when we break the bone and when we throw away the fly." They ate, broke the bone and threw away the fly. They stayed there until they were hungry again. Then they said: "Rise, rise, oh rock, (we are) orphans gone astray!" That rock refused to go up. They stayed there until they were starving, (the rock) didn't throw anything.

In the evening the boy said to (his) sister: "I will go and look for something to eat." The girl said: "I will accompany you." He said to her: "Oh, no!" She said: "All right!" They slept. She stood up. While her brother was asleep, she fastened the end of her scarf to the end of the shirt of her brother. When he woke up, he pulled her. She woke up and said to him: "(You are) not (going alone), I want to accompany you!"

They went off and came to a forest. There they saw a kind of light. When they arrived there they found the cave of an ogress. They sat there and looked down at her: that ogress had only one eye. She sat there churning. She had made a pot full of stew and was busy churning. (The children) went into (the cave) and (the boy, coming near to the ogress) put a quantity of stew in his shirt and went out.

Then one day the girl said to him: "(You are) not (going alone), let me accompany you and see that ogress!" He said to her: "Look, you will laugh!" She said to him: "No, I will not!" He again said to her: " (I am afraid that) you will laugh when you hear her." She said: "No, I will not." He said to her: "You will laugh!" She said to him: "No, (I will not)." He said to her: "All right, let's go!"

He went together with her, they entered (the cave of the ogress). (The girl) heard the ogress say: "*D ugšul d ueaniz, d ugšul d uyndiz*, in the skin of a donkey I churn, until the milk has completely curdled and becomes butter." (The girl) sat there and laughed. The ogress saw them, caught them and locked them behind a door. She said to them: "Let us fatten you with (buttermilk), until you have become fat, in order to eat you!"

Tg inn afrux ḥ lbit n lluz. Tgn tafruxt ḥ lbit n lluz, ḥaqqaḥ ḥtta nttat. Kun dḍur ar asn tẓr̄ra askarn nnsn is jjin niḥd uhu.

Aylliḥ jjin, tna yas: “Ḥassad rak k^wn ššḥ!” Ukan ntnin lliḥ ḡinn llan, ssnn izd argaz nns, ad ukan iks ar tadgg^wat, yašk id, ig d imi nns d imi n yan usatm. Ar d ittini “Awulla nu, awulla nu, a ibba mbarka!” Tluḥ asn tawullat d imi nns fad a ra irẓm lbab.

Lliḥ ifta, tna yas: “Awa, aškāt d, ṣuḍat lafiyt ma s a nssnwa aḡrum: ḡassad leid.” Inna yas ufrux: “Iḥ am tna, tnnit as: ‘Uhu, tmla yyi inna aḡar ad slufḥ, ar ttag^wmḥ.’ ” Tḡr i ufrux, tna yas: “Ṣuḍ lafiyt!” Inna yas: “Ur ssnḥ ad ṣuḍḥ lafiyt, ssnḥ ḡar ad zdmḥ, ar kssah!” Tna yas: “Awa, šuwwṛ, a stt ṣuḍḥ nkki!” Tṣuḍ stt, ṣuḍ stt. Tfta ukan a stt ṣuḍ, dḡen tt inn, tḍṛ nn. Tzdi yas: “Ffi yyi aman, aman, a kjmiru¹!” Ar ttazzal tfruxt, tasi d ayddid n waman, tiri at tn fl̄as tffi! Ikks as tn ḡ^wmas, iffi tn fl̄as. Iffi fl̄as lk^wḍran aylliḥ tḥrg.

Ftun, asin d yat tgursa, ḡn t inn ḥ lafiyt, ard tizḡ^wiḡ aylliḥ tzgg^waḡ. Yuška d ukan way^wẓn. Ig d imi nns d usatm, ar d ittini: “Awulla nu, awulla nu, a ibba Mbarka!” Asin d tagursa, luḥn as tt inn ḥ imi nns, nḡin t.

Tbqa yasn tgm̄mi, bqaḥ asn lbhaym. Awa, ḡ^wmas ar iftu ar itt̄sudu ayyis, ar ikssa; nttat ar ttḡama ḥ tgm̄mi. Ar yan wass tḡ^wli s iggi, ar ḡis ttm̄šaḍ ššer nns. Ar ttm̄šaḍ azzar nns, ar ttm̄šaḍ azzar nns. Yašk id, izṛ tt id yan bu wayyis ḥ ttisae, yašk id. Inna yas: “Fk yyi d ad ssuḥ!” Tna yas: “Ur dari ma s ak akkaḥ at tsut.” Inna yas: “Ḡ d tašṣḍlt n waman ḥ wazzar n̄m, n̄nit tzzug^wzt yyi t id srs.” Tḡ t ḥ wazzar nns, tzzug^wz as t id. Yawk t id; yawi tt.

1 A strange word used by ogres to indicate humans.

She locked the boy in a room full of almonds and the girl also. She inspected their nails regularly (lit.: each time), to see whether they have become fat or not.

When they were fat enough, she said to them: "Tomorrow I will eat you!" Now while they were there, the children had learned that her husband, upon coming home in the afternoon from the pastures, puts his mouth in the window opening, saying: "My bread, my bread, oh aunt Mbarka!" (Each day) she threw a loaf of bread in his mouth and the gate opened itself.

(The next day) when (her husband) had gone, she said to them: "Now come and blow the fire on which we will bake bread: today is a feast." The boy had said to (his sister earlier): "If she asks you (to blow the fire), tell her: 'No, my mother only taught me how to sweep and how to fetch water!'" (The ogress) called the boy saying: "Blow the fire!" He said to her: "I don't know how to blow fire, I only know how to fetch wood and how to put the sheep to pasture!" She said to him: "Well, then wait, let me blow it myself!" She blew and blew. While she was blowing, they pushed her and she fell into (the fire). She said to them: "Pour water over me!, water! water! oh humans!" The girl hastened (to get water), she took a waterskin and wanted to pour water over her! Her brother took (the water) away from her and poured it over (his sister). He poured tar over (the ogress) so that she would burn (even more).

They (the boy and the girl) took a coulter, put it into the fire until it became red and (finally) it had become white-hot (lit.: red) (allover). The ogre came. He put his mouth in the window, saying: "My bread, my bread, oh aunt Mbarka!" They took the white-hot coulter and threw it into his mouth, (that is how) they killed him.

The house was theirs and also the animals were left to them. Well, the brother rode a horse and put the sheep out to pasture; the girl stayed home. Then one day, she climbed up to the roof terrace to comb her hair there. She combed her hair (a long time). There came a horseman, he saw her from far, he rode towards her. He spoke to her: "Give me something to drink!" She said to him: "I have nothing in which I can give (water) to you." He said to her: "Attach a waterbucket to your hair and let it go down to me!" She attached (a waterbucket) to her hair and let it down. He pulled it, (went up), and took (the girl away).

Yašk id g^wmas, ar yaqqa, ar yaqqa, ayllih ilih as htta yan. Ayllih yawi d izammarn, kull yan ar as ittini: “Ar tkkatt lbab!” Yawi d kullu wi lli ŧhanin, ar kkatn lbab, ayllih as ur zđarn. Yawi d yan uđđeif, yut lbab, iluđ t inn. Ar ittlli, ar ittlli s ultmas, ilih as tt.

Ismun lewin nns, iftu ar ittlli, ar ittlli. Ar ittlli, ayllih yasi tiknuřbiyin n wurɣ, yasi taŧŧđlt n wurɣ d tkurrayt n wurɣ.

Ifta, yaf nn kra n tmɣarin, ar ttag^wmnt s ifnŧkar n uɣyul. Ta nna mu inna: “Fk yyi ad suđ.” “Uhu, ra yyi trzt ifnŧkar inu.” Abla yat, tffa yas a isu. Ayllih iswa, yut s ufnŧkar lli, irz as t. Ar gis tŧŧant tmɣarin lli, ildi d iladint taŧŧđlt n wurɣ, iff as t. Inint as iladint kullu tmɣarin: “Hak at tsut!” Inna yasnt “Uhu!”

Iftu, yaf nn kra n ifrxan ar ttleabn allayg. Inna yasn: “Ffat yyi ad didun lebh.” Nnan as: “Uhu, rad ađ trzt tikurrayin nnđ.” Ildi d yan gitsn takurrayt, iff as tt. Issuki ukan yan takurrayt, yut stt inn srs, irz as tt. Ar gis tŧŧan ifrxan. Ildi d iladint takurrayt nns n wurɣ, iff as tt. Zdin as kullu: “Hak, hak, at tlebt.” Inna yasn: “Uhu, ŧafi!”

Iftu dađ dar ifrxan yađnin, ar ttleabn taknuřbiyt. Inna yasn: “Ffat yyi ad didun lebh.” Kra igat yan inna yas: “Ra yyi trzt taknuřbiyt inu!” Ar yan, iff as tt, ukan irz tt. Ar dađ gis tŧŧan. Ildi d taknuřbiyt n wurɣ, iff as tt. Zdin as kullu: “Hak, at tlebt.” Inna yasn: “Uhu, ŧafi!”

Ruđn inn ukan ifrxan, ar akkan laxbar i innatsn. Ar tswingim, tŧkku. Tnna yas: “A yyi iml, a Rbbi, izd argaz ad g^wma a iga.” Tazn srs tarwa nns, tnna yasn: “Munat dis ar dari.”

Her brother came (home) and called her until (he noticed that) there was no one left. Then he took his rams and said to every animal: "Crush the door!" He brought the strongest to crush the door, but they could not. He took a meagre sheep, that animal crushed the door and threw it down. He looked for his sister (inside), but did not see her.

He collected some provisions and went to look for (his sister) a long, long time. He roamed about and had golden tops, a golden bucket and a golden stick with him.

He went off and found women drawing water with the help of a donkey hoof. Each of the women, to whom he said: "Give me to drink" (said:) "No, you will break my donkey hoof." Except one woman, she gave him to drink. When he had drunk, he smashed that hoof and broke it. These women mocked her (for having lost her hoof), but he took out a golden bucket and gave it to the (only) woman (who had been generous). Then all women said to him: "Here! Drink something!" But he said to them: "No, thanks!"

He went further and found some boys playing *allayg*¹. He said to them: "Allow me to play with you." (But) they said to him: "No, you will break our sticks." But one of them took his stick and gave it to him. He threw the stick, hit one with it and broke it. The boys laughed at (the boy who had given his stick). Then he took out the golden stick and gave it to him. (Immediately) all said to him: "Take (this stick) and play!" But he said to them: "No! Enough!"

He went further to other boys playing with tops. He said to them: "Allow me to play with you." Each of them said to him: "(No), you will (only) break my top!" Except one (boy) who gave it to him, and he broke it. All (other) boys laughed about the (boy who had lost his top). But he took out a golden top and gave it to him. (Immediately) they all said to him: "Please, take (my top) and play (with it)." But he said: "No! Enough!"

The boys went home and told the stories to their mother. She started to think and ponder. She said to herself: "May God show to me whether this man is my brother (or not)!" She sent her children to him saying: "Accompany this man home to me."

¹ A game in which sticks, thrown high up into the air, are supposed to touch each other.

Llih d yuška ar dars, iffa as kullu laxbar nns. Tssn izd g^wmas a iga. Tnna yas ad dars iggawr.

Yan wass inna yas ugllid: “Kyyi at tgit adgg^wal inu, hak kks yyi azzar, waynni ad ur tinit i htta yan hati lih askiwn!” Waynni argaz ann ur izdar a ihbu awal ann. Iftu ar yan lxla, yaf nn gis yat tnuđfi taqdimt, yag^wm dis. Inna: “A tanuđfi n lxla, a tanuđfi n lxla, ar ittili ugllid askiwn!” Ayllih a isawal, idr asn imikk n ilufsa. Tmγi d gis yat tγalimt. Ar gis ttbbin imksawn tiewwadin lli ttininin: “A tanuđfi n lxla, a tanuđfi n lxla, ar ittili ugllid askiwn!”

56. Lħusiyn d ultmas.¹

Ʀwad yan ufrux ism as Lħusiyn d ultmas ism as Fađna. Nttan ar ikssa lbhaym d ar ittšud lewwad, tafruxt tskkus ħ tgm̄mi. Ibbatsn d innatsn ur γinn llan, ftan s yat tmazirt yaggugn, fln tarwa nnsn. Lħusiyn ar ittffuγ waħdat, ar ikssa ukan, ar iffala Fađna ħ tgm̄mi.

Ar yan wass inna Lħusiyn i ultmas: “Ixšša km ad didi tmunt, an nks, nkki dim. Maši abda ftuħ waħdinu.” Ilmmadint ffuγn, nttā ar ittšud talewwatt, nttat tggawr γ tama nns.

Ad ukan kkin imikk, ar ftun, ayllih lkmn yan uγaras yaggugn bzzaf γ tuzzumt n yat tagant. Ar nn ttannayn yat tgm̄mi. Tigmmi yann tga ti n taγ^wznt. Lkmn ukan ar as ttduwwarn. Tzr tn. Taywa ar ttini: “Amz tn, a tisnt n tgm̄mi nu! Amz tn, a tisnt n tgm̄mi nu! Amz tn, a tisnt n tgm̄mi nu!”

Tamz tn nnit tisnt n tgm̄mi nns. Tsskšm tn, ggawrn, jmean. Tnna yasn: “Ixšša k^wn at tzdm ikššudn baš an nssnu aγrum.” Inkr Lħusiyn, ttabea t Fađna. Ffuγn baš at tn id awin. Mmaqquarn yan ugđid ism as *Timdgiwt*, tlla tama yan ug^wđi. Tnna yasn: “Mani tram?” Inna yas nnit Lħusiyn: “Nra an nzdm ikššudn i lalla taγ^wznt, ma ran nskr?” Inna yasn Timdgiwt: “Nkki yaγ yyi fad, riγ ad suγ, ixšša k^wn a yyi temm̄m ag^wđi s imttawn nnun, ukan rad awn mly ma rat tskarm!” Ar ismuqqul Lħusiyn γ Fađna, nnan as nnit “Waxxa!” Ar yalla ufrux, tag^wi yas tfruxt ad as talla. Inna yas g^wmas: “Ixšša km at tallat baš ad aγ tml Timdgiwt ma ran nskr.” Walaynni nttat ur tra.

1 Cf. Stroomer 1998: 122; a tale from the Agadir region.

When he had come to her, he told her the whole story. She knew that it was her brother. She asked him to stay with her.

One day the king (to whom his sister was married) told him: "You are my brother-in-law. Cut my hair, but don't tell anyone that I have horns!" But this man could not keep that secret for long. He went to a lonely place, found an old cistern there and took some water out of it. He said: "Oh old cistern, old cistern, the king has horns!" When he talked, some saliva fell down on the ground. Reed grew from this. Nowadays shepherds cut flutes from these reeds that say: "Oh old cistern, old cistern, the king has horns!"

56. Lhusayn and his sister.

Once there was a boy called Lhusayn, who had a sister called Fadna. He was a shepherd and usually played the flute, his sister usually stayed home. Their father and mother were absent, they had gone to a country far away, leaving their children behind. Lhusayn went out all alone, herding sheep and left Fadna (alone) at home.

One day Lhusayn said to his sister: "You must accompany me, we must go out herding sheep together. I should not always go out alone." Then they went out, he played the flute, she sat next to him.

They passed some time (resting), they went on, until they came to a road very far away, in the middle of the forest. (In the distance) they spotted a house. It was the house of an ogress. They arrived and walked around (the house). (The ogress) had seen them (coming). She began to say: "Catch them, oh salt of my house! Catch them, oh salt of my house! Catch them, oh salt of my house!"

The "salt of her house" did catch them. She invited them in, they sat down and talked. She said to them: "You must go fetch firewood, so that we can bake bread." Lhusayn stood up and Fadna followed him. They went out to fetch (firewood). They met a bird called *Guest* who lived near a pond. (The bird) said to them: "Where are you going?" Lhusayn said to her: "We must fetch firewood for lady ogress, what shall we do?" Guest said to them: "I am very thirsty, I want to drink, you must fill the pond with your tears for me, and then I will show you what you must do!" Lhusayn looked at Fadna, they both said: "All right!" The boy wept, but the girl refused to weep for him. Her brother said to her: "You must weep, so that Guest can show us what to do." But she didn't want.

Yasi yan uzru, iqlb tt. Ar nit talla, rein imttawn d idammn, gn izgg^wayn.

Tnna yasn Tmdgiwt: “Şafi, rak k^wn eawnγ, sul zdmγ didun ikšşuḍn. Walaynni iy awn tnna taγ^wznt: ‘Aşkat d, şuḍat leafiγt’, kmmi ini as: ‘Inna ur yyi tsmyar abla ad skkusγ γ tgm̄mi’; kyyi ini as: ‘Baba imla yyi manik a s rad şuḍγ lewwad d manik a s rad ksγ’.”

Iftu Lḥusiyn d Faḍna s dar taγ^wznt lli. Srsn as ikšşuḍn γ tama nns. Ar tssr̄ya taγ^wznt leafiγt, tag^wi ad as tr̄γ. T̄yr i tfruxt, tnna yas: “Şuḍ as!” Tnna yas tfruxt: “Nkki inna ur yyi tsmyar abla ad skkusγ γ tgm̄mi!” Tnna nit i ufrux: “Nkr kyyi, şuḍ as!” Inna yas: “Uhu, baba ur yyi ismyar abla imla yyi manik a s rad şuḍγ lewwad d manik a s rad ksγ.” Tfta ukan a stt tşuḍ. Luḥn tt inn gis!

57. Z̄rayfa d Mr̄rtliγ.¹

Xtti snat tfr̄xin, ggant taytmatin, yat ism as Z̄rayfa d yat ism as Mr̄rtliγ. Ur darsnt innatsnt. Ira ibb^watsnt lḥijj, ukan ur issn ma mu ra iff gitsnt tasarut n tgm̄mi, aşku ur iga laman ḥtta yat gitsnt. Ar ittxmmam, ur issn ma ra iskr. Iftu nnit s dar yan lfqih, baş a yamz l̄mşawrt nns. Inna yas nnit: “Dari snat tfr̄xin, Z̄rayfa d Mr̄rtliγ, ur giγ laman ḥtta yat gitsnt. Ukan ur ss̄nγ ma mu rad fl̄γ tasarut.” Inna yas nnit: “Rat tftut at tsqsat kulli yat gitsnt, tnnit asnt: “izd γinn llant kra n tglay”. Wa nna yak nnant, taşkt id, teawdt yyi t.”

Iftu urgaz ann s dar istis, iyra i Z̄rayfa, inna yas: “Izd γinn kra n tglay?” Tnna yas: “Iyyih, a baba, walaynni rat tnt inn gr̄ḥ ḥ usddi n tfullust baş at taru.” Īyr i Mr̄rtliγ, inna yas: “izd γinn kra n tglay?” Tnna yas: “Iyyih, a baba, walaynni rat tnt nşş.” Iftu urgaz lli ieawd i lfqih. Inna yas nnit lfqih ann: “Ixşş ak at tflt tasarut i Z̄rayfa.”

Iftu ibbatsnt s lḥijj. Iwşşa i istis baş ad ur sskşmnt ḥtta yan. Awa, yan wass tffuγ Mr̄rtliγ, ar tt̄duwwar, taf nn yat tgm̄mi, tffay d gis yat taγ^wznt. Tjmea dis, ur tufa manik a s ras stt tşş!

1 Cf. Stroomer 1998: 124; a tale from the Agadir region.

He took a stone and hit her. She wept, the tears mixed with blood, they were (all) red.

Guest said to them: "All right, I will help you, I will fetch firewood for you (as well). But if the ogress says to you: 'Come and blow the fire', you (girl), must say: 'My mother didn't teach me anything but staying at home' and you (boy), should say: 'My father showed only me how to play the flute and how to be a shepherd'."

Lhusayn and Fadna went to the house of that ogress. They placed the firewood beside it. (The ogress) lighted the fire, but the fire refused to inflame. She called the girl and said to her: "Blow it!" The girl said: "My mother didn't teach me anything but staying home!" She said to the boy: "You stand up and blow it!" He said to her: "No, my father showed me how to play the flute and how to be a shepherd." Then she went to blow the fire herself. They threw her into (the fire).

57. Zrayfa and Merretelligh.

There were two girls, they were sisters, one was named Zrayfa and the other Merretelligh. They didn't have a mother. Their father wanted (to go) on pilgrimage, but he didn't know to whom (of his daughters) he would give the key of the house, because he trusted neither of the two. He thought and pondered, but did not know what to do. He went to a faki to take his advice. He explained his situation to him: "I have two girls, Zrayfa and Merretelligh and I trust neither of them. I have absolutely no idea to whom I must leave the key (when I go on pilgrimage)." (The faki) told him: "You must go and ask each one of them whether there are any eggs. Then come back and tell me what they answered."

The man went back to his daughters and called Zrayfa, saying: "Are there any eggs?" She said to him: "Oh yes, my father, but I want to place them in the nest of a chicken to brood on them." Then he called Merretelligh, saying: "Are there any eggs?" She said: "Oh yes, father, but we will eat them!" The man went to tell his story to the faki. The faki said to him: "You should leave your key to Zrayfa."

Their father went on pilgrimage. He advised his daughters to let no one in. Well, one day, Merretelligh went out for a walk and found a house where an ogress had come out. She talked with (Merretelligh), but found no trick to eat her!

Awa, tnna yas nnit taɣ^wznt ann: “Asi d iɣd, ar t tffit mn tama n tgm̄mi nu, tskrt srs aɣaras ar tama n tgm̄mi nnun.”

Awa, tasi d Mr̄rtliɣ iɣd, tskr ɣikli yas tnna taɣ^wznt. Tlkm ukan tigm̄mi nnsnt, teawdt i ultmas Zrayfa ma illan. Awa, tnna yas: “Ixssa yaɣ an nrar lbal, ad ur aɣ tšš!” Awa, ayllih d tuška taɣ^wznt, tɣmea didsnt. Tasi d nnit Zrayfa ar tssnwa aɣrum. Awa, ayllih ššant, nkrnt, gnt. Tnkr nnit taɣ^wznt, tra tšš Mr̄rtliɣ, tga ukan taɣuyyit. Tnkr̄t Zrayfa, tut nnit taɣ^wznt s yan ušaqqur, tny tt.

Yašk d ukan ibb^watsnt ḥ lhijj. Teawd as kulluši ma ijran. Issn nnit izd Zrayfa tšaṭr f ultmas.

58. Xlija.¹

Kra n tfrxin ksant, yat gitsnt ism as Xlija, dars alqqaε iga wi n g^wmas. Ira as srs iskr tamɣra. Inkr yan waɣ^wzn, išš alqqaε ann, ig nn ilm nns ḥ udm nns. Tašk id Xlija, laḥ as alqqaε, tftu s tgm̄mi. Tkk ukan ma tkka, ar ttini “*Krik, krik*, manzak, a yalqqaε n dadda ḥnna? Manzak, a yalqqaε n dadda ḥnna?” Yašk id nnit waɣ^wzn ann, inna yas: “A yyi tilit, ulla ak km ššḥ!” Tnna yas: “Ak k ilih!”

Awa, ar fttun, ar fttun, ar yan usulil, ɣ^wlin srs. Taru diš tarwa. Ad ukan iffuy nnta, tg as d yat tsilsilt, baš ad igg^wiz, ar as dima tskar ɣikann.

Ar yan wass yašk id daddas ḥnnas ar srs itlli ḥ tagant, ur tt yufa, yurri nnit. Awa, ira a iskr tamɣra. Ar fttun, ar fttun kra n ddrriyt, gan addjarn nnsn, ar kssan ḥ tagant. Immaqar tn waɣ^wzn, argaz n Xlija. Nnan as: “Daddas ḥnnas n Xlija ira ittahl.” Inna yasn waɣ^wzn ann: “Munat didi ad zrh tamɣra!” Awa, iwin t ddrriyt ann ar tamɣra. Tffuy d innas n Xlija, inna yas: “Xlija, hati thnna, tšša, tswa, tssu lhrir, tḥbu s wayyaḍ.”

1 Cf. Stroomer 1998: 126; a tale from the Agadir region.

Well, the ogress said to her: "Take some ashes and pour it out from my home and make a path to your home."

Well, Merretelligh took some ashes and did as the ogress had said. She arrived at their house and told to Zrayfa what had happened. Zrayfa said to her: "We must take care that she does not devour us!" When the ogress came, she started to talk with them. Zrayfa had just been baking bread. After dinner they went to sleep. But the ogress stood up, wanted to devour Merretelligh, who started to cry out loudly. Zrayfa stood up and hit the ogress with an axe and killed her.

Their father returned from his pilgrimage. Zrayfa told him all that had happened. Now he knew that Zrayfa was smarter than her sister.

58. Khlija.

Some girls were shepherds, one of them was called Khlija, she kept a young billy goat of her brother. He wanted to slaughter the animal at the occasion of his marriage. (But) an ogre devoured that kid and put its skin on his face. Khlija came to that place, but did not find the kid and she went back home. After a while she (called that kid) saying: "*Krik, krik*, where are you, oh kid of my dear brother? Where are you, oh kid of my dear brother?" The ogre came and said to her: "Be my wife or else I will eat you!" She said: "Let me be your wife!"

They walked until they arrived at a high rock which they climbed up. She bore him children. Each time he went out, she rolled out a rope ladder (lit. a chain) for him to descend. She always did that for him.

One day her dear brother was looking for her in the forest, but he could not find her and went back. Well, (Khlija's brother) wanted to organize his marriage. Some boys, their neighbours, went out (with the sheep and goats) to pasture in the forest. The ogre, Khlija's husband, met them. They said to him: "Khlija's brother is going to marry." The ogre said to them: "Accompany me, I want to see the marriage!" Well, those boys brought him to the marriage. Khlija's mother came out (to welcome the ogre and ask about her daughter) and (the ogre) said to her: "Khlija is doing well, she eats (well), she drinks (well), she sleeps well in a bed of silk, covered with another (silk cloth)."

Sskšmn aɣʷzn, ffn as a išš tteam. Awa, izri h tama nns yan ufrux imzẓiyn, išš t. Iɣama d uɗaɗ n ufrux h uxsan nns. Irẓm ukan imi nns, zɣn mddn aɗaɗ ann. Nnan nnit i innas n Xlija: “Aɗggʷal nnm ar išta middn!”

Llih rat tssn tigʷmmi n illis, tasi d yan ukris n ilammn, tg gis tirgit. Tnna yas: “Hak, awi i Xlija lamant ad.” Awa, ad ukan iftu, ilammn ar tffin, ar skarn tayarast. Aɣʷzn ar iftu, daddas hnnas n Xlija itabea t ayllih ilkm asulil. Iɣr i Xlija, tg as d ssnst. Yujja t ukan daddas hnnas ayllih ilkm tuzzumt n ssnst, yut t inn, idɗ d waɣʷzn, immt.

Yawi d nnit ultmas d tarwa nns ar yat tagant. Tnna yas Xlija: “Ff yyi, a dadda hanna, tazzit, ad kkiş yan usnnan.” Tasi d tazzit ann, tut aħlig nns, tmmt.

Yasi nnit daddas hnnas yiwis, ig d h iggi n uɣruɗ nns. Ibbi yas h umzẓuɣ, yasi t id, yut t srs, immt. Lblaşt n idammn n ufrux ann tmɣi d gis tayałimt. Ar yan wass ibbi d xalis n ufrux ann ix f n tayałimt, iskr gis lewwad. Ad ukan ittşuɗ talewwatt ann, ar ttirir:

“Tnɣit yyi, a xali u xali!”

“Tnɣit baba, tnɣit immi!”

“Tnɣit aħ kullu yaħ!”

“Tnɣit aħ kullu yaħ!”

59. Yan ufrux d lmut.¹

Yan ufrux yaɣ t kra. Ar ittini i innas: “Hati rad mmth!” Ar as ttini innas: “Uhu, a yiwi, lmut lli rak k tawi, ixşsa a yyi tawi.” Ar yan wass tffuɣ innas, ukan ira a stt ijrrb. Yasi d yan ufullus, ibzzr t bla immut. Ig t inn h ddu tzlaft. Llih d id tuška, inna yas: “Wak wak, wak wak, tuška d srti lmut, a inna!” Tnna yas: “Manza tt, a yiwi?” Inna yas: “Zid, a inna, all tazlaft ann.” Llih tull tazlaft lli, yakʷi d ufullus lli. Tnna yas: “Kl amaɗun, a lmut! Kl amaɗun, a lmut! Sir s iwi lli imrdn!”

1 Cf. Stroomer 1998: 128; a tale from the Agadir region.

They invited the ogre in and gave him some food to eat. (At a certain moment during the party) a little boy passed by the ogre, who ate him (in less than a second). A finger of the little boy stuck out between the teeth (of the ogre). When he opened his mouth, the people saw that finger. They said to Khlija's mother: "You son-in-law is a man-eater!"

When (the mother) wanted to know the whereabouts (lit.: house) of her daughter she took a bag of bran, she added some ashes. She said to (the ogre): "Bring this present to Khlija." As the ogre was walking, the bran came out and formed a trail. The ogre went and Khlija's dear brother followed him until he arrived at the rock. (The ogre) called Khlija, she threw the rope ladder down to him. Her dear brother let (the ogre) climb up half-way the rope ladder and (then) attacked him, the ogre dropped down and died.

He took his sister and their children to a forest. Khlija said to him: "Oh brother, give me a knife to remove a thorn." She took that knife, stabbed herself in the belly and died.

Her brother took the son (of his sister Khlija) and placed him on his shoulder. (The child) bit him in the ear, he took it (away from his shoulder), beat him up and killed it. Where the blood of the boy had run, reed plants started to grow. One day the uncle of this (dead) boy cut off a piece of reed to make a flute. As soon as he blew that flute, it started so sing:

"You killed me, oh uncle, oh uncle!"

"You killed my father!"

"You killed my mother!"

"You killed us all!"

59. The boy and death.

A boy was ill. He said to his mother: "I will die (soon)!" His mother said to him: "Oh no, my son, the death that will take you away, will have to take me away (first)." One day his mother went out and (the boy) wanted to test her. He took a chicken, removed all its feathers without killing it. He put it under a bowl (turned upside down). When his mother came back, he said to her: "Alas, help, oh mother! Death came to (visit) me!" His mother said to him: "Where is it, oh my son!" He said to her: "Go, mother, and lift that bowl." When she lifted that bowl, the (naked) chicken jumped forward. She screamed to it: "Go visit the sick person (i.e. my son), oh death! Go visit the sick person, oh death! Go to my son who is ill."

Issn nnit ufrux lli izd innas is ak a ttini γikann, imma tkşud nnit lmut.

60. Timzgida ttubna s imşđ n uglif.¹

Yan ttablb sshđrn t mddn. Llih t sshđrn, ran s tagant, s yat tmzgida. Timzgida yann ttubna s imşđ n uglif, tjiyyr s tmudit, tikfufin nns iga d uyrum.

Iggawr ttablb lli ayllih kullu išša nnuş n tmzgida lli. Awa, yili leid. Aşkn d dars mddn, ran ad zżalln. Nnan as: “Matta γikad tskrt!” Inna yasn: “Ur skrđ yat, ur tskrm yat! Tsshđrm yyi, tflm yyi, ur a yyi d ttawim mad şttah, ur a yyi d ttawim mad ssah. Filad, hati, şşih nnuş n tmzgida. Ur yyi tđfarm, ur awn đfarđ!”

61. Bleadim d tmγart nns.²

Ifta Bleadim dar illis, nnta d tmγart nns. Dar illis, afn tt inn dars afrux, ur t yay walu. Awa, tra illis at tffay. Tnna yas: “I Rbbi, a inna, amz yyi iwi ar d aşkđ.” Tasi nnit innas afrux, taf nn taleqlt nns ar ttak^wi. Tg nn yan umşmarđ đ iggi n leafiyt ayllih irya mzyan. Tg t inn đ iggi n leql n ufrux, ayllih t id tsfi, tnγ t. Tawi t, tđbu t s ufrşad. Tuşka d ukan illis. Tnna yas innas: “Hati, iwim, sfiđ as tiđbbit lli gis illan đ ugayyu nns.” Tnna yas illis: “Tsfid leql nns, tnγit t! Yuk^w, a inna! Ar yyi tt id tskrt, tigr iggi, tigr asarag!” Tnna yas innas: “Hakak! Usiđ am iwim ayllih d tuşkit, taft t id ign, tnnit yyi: ‘nγih t!’ ”

1 Cf. Stroomer 1998: 129; a tale from the Agadir region.

2 Cf. Stroomer 1998: 130; a tale from the Agadir region.

(From that moment on) the boy knew that his mother had spoken in this way (simply to comfort him), but that she was afraid of death as well!

60. A mosque made of honeycombs.

Some villagers had hired a taleb. When they had made an arrangement with him (i.e. fixed his duties and his salary), they went to the forest, to a mosque. That mosque was built of honeycombs, plastered with butter and had roof gutters made of bread.

The taleb lived (isolated) there until he had eaten away half the mosque¹. Then it was the day of the feast. People came to perform their prayers. They said to him: “Now what did you do!” He said to them: “I did nothing (wrong) and you did nothing (to feed me)! You hired me and left me here (all alone), you did not bring me anything to eat nor something to drink. Now I ate half the mosque. I don’t owe you anything and you don’t owe me anything!”

61. Bladim and his wife.

Bladim and his wife went to visit his daughter. At his daughter’s house they found a healthy little boy. Well, his daughter wanted to go out. She said to (her mother): “Please, mother, look after my son, until I return.” The mother took the little boy and found that his fontanel moved up and down constantly. She put an (iron) nail in the fire until it was very hot. She put it on the fontanel of the little boy and caused (his brains) to flow out, she killed (the baby). She was busy covering him up with a blanket, when her daughter returned. The mother said to (the daughter): “Look at your son, I opened a carbuncle that he had on his head.” Her daughter said to her: “You opened his fontanel and killed him! Alas, oh mother! What you did to me surpasses the roof (in height) and the courtyard (of my house in width)!” Her mother said (indignantly) to her: “Now what! I looked after your son until you came back, you find him sleeping (peacefully) and now you say to me that I killed him!”

¹ It is custom in Morocco that each family in turn provides a meal to the taleb. In this story the taleb is left alone without such an arrangement, which justifies his eating the mosque. In fact stories of this kind are meant to warn people to treat talebs well.

Tnna nnit i urgaz nns: “Yaḷḷah, a Bleaḍim, asi aḡruḍ nnḥ lli d niwi. Yaḷḷah dar illitnḥ lli igan illitnḥ!”

Ftun dar illitsn tiss snat. Tnna yas nnit: “I Rbbi, a inna, g aḥ imkli, aṣku rad ffayḥ.” Tffay ukan illis lli. Tẓr nn sin iraman ḥ usarag, tnna nnit: “Šuf, dars nnit iraman!” Tasi d lmus, tbbi inšran n iraman, tg tn inn ḥ lgamila. Tuška d ukan illis lli, tnna yas: “Yuk”, a inna! Ar yyi tt id tskrt, tigr iggi, tigr asarag!” Tnna yas innas: “Yaḷḷah, a Bleaḍim, asi aḡruḍ nnḥ lli d niwi. Yaḷḷah dar illitnḥ lli igan illitnḥ!”

Ftun dar illitsn tiss kratt. Tnna yas nnit illis: “I Rbbi, a inna, at tsfḍrt aṣṭta.” Tnkr innas, tujja tt ayllih tffay. Temmḡ yat tkint n uskkif, tffi t ḥ iggi n uṣṭta, ixsr. Yašk d ufqqir Bleaḍim ḥ tagant. Ak^wrn as imakrn yan ubukir lli kullu gisn imqquḡn.

Tkšm d illis, tnna yas: “Kmmi, tbbit aṣṭta! Nnih am nkki: “G as ifalan!” Tftut, tffit flas askkif! D baba, ukn as imakrn abukir!” Tẓzu nnit gitsn!

Yasi ufqqir agzzum n tfiyyi, yawi t ar yan unzig, issrḡ leafiyt, issnu tifiyyi lli. Isrs tt ḥ imi n unzig, ad as tbrḡd. Tlkm nn tfqqirt ḥ imi n unzig, tasi tifiyyi, tg tt inn ḥ imi nns, tḥma yas! Tg taḡuyyyit, tluḥ tt inn f iggi n urgaz nns Bleaḍim, ig taḡuyyyit ḥtta nnta!

62. Bu mḥand d wuṣšn.¹

Ifta bu mḥand d wuṣšn, eašrn. Ifta bu mḥand ittḷ i tfrxin. Yili leid. Lsnt tix^wršin d lḥwayj n ljdid. Awa, sslsnt i bu mḥand lḥwayj d tix^wršin, ar srs ttleabnt.

1 Cf. Stroomer 1998: 132; a tale from the Agadir region.

She said to her husband: “Let us go, Bladim, let us take with us the meat that we brought (as a present). Let us go to our daughter that is really a daughter to us!”

They went to (visit) their second daughter. She said to her (mother): “Please, mother, prepare our meal, because I must go out.” That daughter went out. The (mother) saw two camels in the courtyard and said: “Look, she has camels!” She took a knife and cut off the lips of the camels and put them in a marmite. That daughter of her came back and said: Alas! Oh mother, What you did to me surpasses the roof (in height) and the courtyard (of my house in width)! She said to (her husband): “Let us go, Bladim, let us take with us the meat that we brought (as a present). Let us go to our daughter that is really a daughter to us!”

They went to their third daughter. She said to her (mother): “Oh mother, please add some threads to the loom¹.” Her mother waited until (her daughter) had gone. Then she filled a pan with soup, poured it over the loom destroying (the work that had already been made by her daughter). At the same time, the old Bladim came back from the forest (where he had been with the herd of his daughter). Thieves had stolen the best billy goat of the herd.

The daughter came home and said to her (mother): “You! you have destroyed the (work on) the loom! I told you to add threads! But you, you poured soup over it! And (as for) father! Thieves took away my (best) billy goat!” She chased (her parents) away!

The old man took the piece of meat, brought it to a cave and lit the fire to bake that meat. (After baking) he left it at the entrance of the cave to cool it down. The old woman arrived at the cave, took that (extremely hot) meat, put it into her mouth and had her mouth burnt (immediately)! She shouted and threw that meat on her husband Bladim who also started to shout!

62. The hedgehog and the jackal.

The hedgehog and the jackal lived together. The hedgehog had gone to distract the attention of girls. There was a feast (going on). (The girls) wore earrings and new clothes. They dressed the hedgehog with clothes and earrings (for fun) and played with him.

¹ *Sfdr* literally means: “to make someone to eat his breakfast, to serve breakfast”, but women use this verb with the meaning: “to make the loom ready for use in the morning by adding a quantity of threads.”

Iftu wuššn, ar ittasi ulli ayllih yusi ġunšk lli t iqaddan.

Mmattint tfrxin, flnt bu mħand i yat tabukaṭṭ. Inna yas: “Yuk^w, a tabukaṭṭ, tumzṭ taṣṭṭat n uzgg^war, trzmt i uḍar inu. Itṭl as, iff as aṣṭṭa. Tjbr ġis, trzm i uḍar nns, ilwr.

Ilkm nn ukan bu mħand uššn, yaf t inn. Isrs kullu tifiyyi lli d yiwi. Inna yas bu mħand: “Awa, kyyi, a emmi uššn, ġn, ran ng ħ snat tkinin.” Yasi d bu mħand tifiyyi lli, ig tt inn ħ tkint; yasi d iswi, iga t ħ tkint yaḍni. Llih tnwa, yasi d bu mħand tikint n tifiyyi i ugayyu nns, iff ti n iswi i wuššn. Ar ukan iṣṭta wuššn, inna yas nnit: “A emmi bu mħand, ay ikad ṭħra tifiyyi yad!” Inna yas bu mħand: “Ssutl i ugjdi, tnnit “bismillah d imikk bismillah”, tqqt alln nnk.” Iskr wuššn mad as inna. Iluħ nn bu mħand imikk n tifiyyi ħ tkint n wuššn. Ftun. Ayllih ššan, inna yas bu mħand: “Ġn kyyi ad ġnuħ nkki aħlays.” Iftu bu mħand ignu aħlays, ar t inn isgadda d wuššn lli ig^wnn. Issnkr t id, inna yas: “Igadda dik uħlays, a emmi uššn, yallah, an nsuwq tlata.” Inna yas bu mħand: “Iħ tġkmt s ssuq tshurrit.” Lkmn ukan s ssuq, iskaæei. Aškn d wuškayn, ak^win f wuššn lli, yak^wi bu mħand, iħbu s tlmitt, iħbu srs.

63. Eli Bu Tkuttit d taġ^wznt.¹

Ifta Eli Bu Tkuttit iżza kra n tazarin, inna yasnt: “Iħ k^wnt id ur ufiħ tmmymt, ak k^wnt kksh, ššn k^wn ikrwan n xali u xali!” Yurri d, yaf tnt id skrnt kullu iqurran. Iftu darsnt, inna yasnt: “Iħ k^wnt id ur ufiħ ṭħllajimt, ak k^wnt kksh, ššn k^wn lbhaym n xali u xali!” Iftu, yaf tnt inn ġant kullu iqurran ḥllajinin. Iġ^wli ar yat tazart, ar iṣṭta, ar ittini: “Ma iran tazart a, a imksawn?” Tašk d srs yat taġ^wznt. Ar as d ittlwaħ iqurran ayllih tšbea.

1 Cf. Stroomer 1998: 133. *Takuttit* “A lock of long hair on the head of a child”.

(In the meantime) the jackal went to take away as much sheep as were enough for him.

The girls went (somewhere else) and left the hedgehog with a blind girl. The hedgehog said to her: "Oh blind girl, you took a jujube stick and released my foot." He played a trick on her and gave her a (jujube) stick in her hand. She took it, she released his foot, (so that) he could run away.

When the hedgehog wanted to join the jackal, he found him. (The jackal) had laid out all meat that he had brought along with him. The hedgehog said to him: "You, go and sleep, uncle jackal, we will prepare (a meal in) two pots." The hedgehog took the meat and put it in one pot; he took the intestines and put them in another pot. When (the meat and the intestines) were cooked, the hedgehog took the pot (filled with) meat for himself and gave the one (filled with) the intestines to the jackal. While the jackal was eating, he said to him: "Oh uncle hedgehog, how bitter is this meat!" The hedgehog said to him: "Go around a pole and say: '*Bismillah* and a little *Bismillah*' and close your eyes." The jackal did what the hedgehog had told him. The hedgehog threw some meat in the jackal's pot. They went on. When they had eaten everything, the hedgehog said to him: "You, sleep, I will make you a saddle." The hedgehog made a saddle and made it as big as the jackal who was (still) sleeping. He woke him up, saying: "The saddle is your size, uncle jackal, let us go and sell it on the Tuesday market." The hedgehog added: "When you come to the market, you should bray (like a donkey)!" They came at the market and the jackal (being unable to bray) started to bark. The hounds came and jumped on the jackal, the hedgehog jumped and hid under a bowl and kept himself hidden (for some time).

63. Ali Butkuttit and the ogress.

Ali Butkuttit planted some figs and said to them: "If I don't find you (fully) grown (soon), I will pull you out and the goats of my uncle will eat you!" He came back (after a while) and found that they had produced many figs. He went to them and said: "If I don't find you ripe (next time), I will pull you out and the beasts of my uncle will eat you!" He came (back) and found that all figs were ripe. He climbed one fig tree, started to eat and said: "Who wants this fig, oh shepherds?" An ogress came to him. He threw figs at her until she had eaten enough.

Tnna yas: “I Rbbi, a Σli Bu Tkuṭṭit, a yyi tfft yan s tfust ad nnk iṣṣmn.” Iff as t yan ḥ tfust nns iṣṣmn, tawk t id taγ^wznt. Tg t ḥ wawlk, tftu ar yan lmakan. Llih ira ad as ilwr, inna yas: “Inna yyi baba: “Wa lli ur izzuḥḥn ḥ γi, ur tzri tḥallit nns.”” Tsrs t. Ḥra iṣṣm awlk, s ix t id tumz. Tawi t s tgm̄mi nns, tγr i istis, tnna yasnt: “Irsamt i Σli Bu Tkuṭṭit.” Tffay ukan nttat, iγrs nttat i tfrxin n taγ^wznt. Ig tnt inn ḥ tkint, yasi d iguyya, ig tn ḥ sllt n tzzwa.

Tkšm d nttat, tggawr ar tštta ḥ tkint lli ayllih tšbea. Iftu Σli Bu Tkuṭṭit, iγ^wli ar yat tayniwt, ar ittini: “Wiw, wiw, wiw, wiw, taγ^wznt mmu šškal tšša tarwa nns!” Tftu tzuzf tassllt lli, taf nn γir iguyya.

Tasi d tajwajjayt, ar tqgaz, ar tqgaz, ar tqgaz, ayllih tfta at tḍr tayniwt lli. Inna yas: “Lqblt, lqblt, a emti tafqqirt.” Turri s γi lli s as inna, idr filas, tmmt.

64. Σli Bu Tkuṭṭit d usnnan.¹

Yut t ukan yan usnnan. Iftu dar kra n tmγarin ḥ tama yat tgm̄mi. Yaf tnt inn, ar ssnwant aγrum ḥ ufarnu. Inna yasnt: “Kksamt yyi asnnan.” Kksnt as t, ukan luḥnt t inn ḥ leafiyt. Inna yasnt: “Iḥ ur yyi tffamt asnnan inu, ffamt yyi kullu tangult lli kullu gisnt imqqurn!” Ffnt as tangult. Yawi tt i imksawn. Ššan tt. Ukan ayllih tt ššan, inna yasnt: “Iḥ ur yyi tffam tawullat inu, ffat yyi yan ubukir lli kullu gisn imqqurn, a yimksawn.” Amzn abukir lli kullu imqqurn, ffn as t.

Iftu dar bu izgarn, inna yasnt: “Is tram yan ubukir?” Nnan as: “Iyyih!” Ššn t. Ayllih tt ššan, inna yasnt: “A yyi tffam abukir inu, ula aγ^wi lli kullu gisn imqqurn!” Ffn as t. Iftu s dar id bu isan. Inna yasnt: “Is tram aγ^wi?” Nnan as: “Nra t.”

1 Cf. Stroomer 1998: 134; a tale from the Agadir region.

Then she said to him: "Please, Ali Butkuttit, give me one (fig) with your little (henna-)decorated hand." He gave her one with his decorated hand and (immediately) the ogress pulled him (towards her). She put him in a bag and went somewhere. When he wanted to escape he said to her: "My father told me: 'The one who does not perform his prayers here, his (later) prayers will not be accepted'." She put the bag down. She had only just opened it, when she caught him. She brought him to her house and called her daughters saying: "Slaughter Ali Butkuttit!" When she was gone, Ali Butkuttit killed the daughters of the ogress. He put them in a marmite, he took their heads and placed them in a beehive.

The (ogress) came in, sat down and started to eat (from) the marmite until she was satisfied. Ali Butkuttit climbed into a palm and shouted: "*Wiw, wiw, wiw, wiw*: the ogress Mushkal has eaten her children!" She went to check the beehive and found nothing but the heads.

The (ogress) took a pick and started to dig, to dig, to dig, until the palm was about to fall down. (Ali Butkuttit) shouted to her: "(Make it fall down) to the east (i.e. to Mecca), to the east, oh dear aunt!" She turned (the palm) in the direction he had said, it fell on her and she died (on the spot).

64. Ali Butkuttit and the thorn.

Ali Butkuttit was stung by a thorn. He went to some women sitting beside a house. He found them baking bread in an oven. He said to them: "Take this thorn out for me, (please)." When they had done this, they threw it into the fire. He said to them: "If you don't give me my thorn back, you will have to give me your greatest loaf of bread!" The women gave him a bread. He brought it to some shepherds. They ate it. After they had eaten it, he said to them: "If you don't give me back my loaf of bread, you must give me the best billy goat (you have), oh shepherds." They took the biggest billy goat and gave it to him.

Then he passed by some cattle owners, he said to them: "Do you want a billy goat?" They said: "Oh yes!" They ate it. After they had eaten it, he said to them: "Either you give the billy goat back to me, or (you give me) the biggest of your calves!" They gave him the (biggest) calf. He went to horse-owners. He said to them: "Do you want a calf?" They said to him: "We would love to have it."

Ššn t aylliḥ šbean. Inna yasn: “A yyi tffm aḡ^wi inu, ula ayyis lli tn kullu yugrn.” Awa, ffn as ayyis. Awa, issuda t, ar srs ittazzal aylliḥ ikšm d lbḥr. Immt nnit Σli Bu Tkuṭṭit.

65. Tiglay n tḡyult.¹

Ifta yan urgaz s ssuq, yaf nn ddllaḥ, iemmr̄ gis ašwariy. Yašk id ar yan lxla, tknkurri yas tddllaḥt d yan umadl. Inḍr̄ d gis yan wawtil. Inna akk^w nnta is d idr̄ ḥ tddllaḥt. Inna nnit: “Šuf tiglay ad! Illa gisnt usnus!” Nnta iga ḡar awtil.

Yawi ddllaḥ lli ar tigm̄mi. Inna: “Hati ḡayad lli sḡiḥ gant tiglay n tḡyult.” Iḡ^wz yan ug^wḍi, isrs nn kullu ddllaḥ lli. Iftu, yawi taḡyult. Tugi ad as tgn, ibbi yas idar̄n. Isrs tt inn ḥ iggi n ddllaḥ.

Inkr d ukan taskkat ann, yagg^w nn srs, yaf nn taḡyult tfnnš. Inna yas: “Ar ṭssa taḡyult ašku rad teṭḥi isnas!” Walaynni taḡyult is tmmut.

66. Briqa d Zrifa.²

Yan urgaz tmmut as tmḡart, ilint dars snat trbatin, Briqa d Zrifa. Inikr, isḡ asnt kullu lmeišt n usgg^was n waḍan. Inikr, irgl tigm̄mi, dars lbab iga uzzal. Nkr̄n sin iqddašn, lsin ijeaḍ n tmḡarin. Ar sduqqurn lbab. Lliḥ d srsnt uggant Zrifa d Briqa, nnant asnt: “Ur darnḥ walu tag^wmat.” Nnan as iqddašn lli: “Ttunt ist xaltim izddar.” Nkr̄nt tfr̄xin, nnant asn: “Hati nk^wni ur nssn yan.” Ftun iqddašn lli, nnan asnt: “Nk^wninti nga ultmas n innatunt!”

Tftu Briqa, tr̄zm lbab, kšmnt, ukan awin d yan uxddar. Nnant i Zrifa d Briqa: “Nk^wninti a rad awnt iskr̄ imkli.” Nkr̄nt, ar tamsnt ibriyn. Nwan, ukan ssunt tn, gnt ḥ idis n Briqa d Zrifa ḡaylli d iwint baš at tnt sgnnt.

1 Cf. Stroomer 1998: 135; a tale from the Agadir region.

2 Cf. Stroomer 1998: 136; a tale from the Agadir region.

They ate it until they were satisfied. He said to them: "Either you give me back my calf, or you will have to give me the biggest stallion." Well, they gave him a horse. He mounted (the horse), rode on it into the sea and then Ali Butkuttit died.

65. Donkey eggs.

A man went to the market. He found melons (for sale). He filled the saddle-bags (of his donkey) with them. When he had come to a lonely place, one melon rolled downhill (out of a saddle-bag). A hare (alarmed by the melon crushing against the hollow tree in which he lived) jump out of it. (The man) thought that (the hare) fell out of the melon. He said: "Look at this egg! There are young donkeys inside them!" (Yet) it was only a hare.

He brought these melons home. He said: "Look, what I bought are donkey eggs." He dug a hole and put all melons inside. He took the donkey (to sit on them). (The donkey) refused to spend the night on them, so (the man) cut off the legs of the donkey. He placed the donkey on top of the melons.

Next morning he stood up and (went to the donkey) and found him making faces, his mouth wide open. (The man) said to him: "The donkey is smiling, because it will bring forth young donkeys!" But (in fact) this donkey had already died!

66. Briqa and Zrifa.

A man had lost his wife, he had two girls, Briqa and Zrifa. He bought for them (all kinds of) provisions for a whole year. He closed his house that had an iron gate (and went to make the pilgrimage). Two thieves, disguised as women appeared and knocked at the door. When Zrifa and Briqa look down on them (from the roof terrace, to see who was knocking), they said to (these "ladies"): "We don't have any relatives." The thieves said to her: "Did you forget your aunt downstairs?" The girls then said to them: "Well, we don't know anybody." Then the thieves said to them: "We both are the sisters of your mother!"

Then Briqa opened the door, (the "aunts") came in, they carried a bag with them. They said to Zrifa and Briqa: "We are going to prepare a meal for you." They rolled couscous. The couscous was cooking and they flavoured it (with gravy) and put into the part (of the plate meant) for Briqa and Zrifa something that would put them to sleep.

Briqa ar tasi ibriyn, ar tn ttlwah ɥ ug^wns nns. Imma Zrifa, ar tštta ayllih tɖr. Tskr nnit Briqa zud ih tɖr ɥtta nttat. Tssn nnit izd irgazzn ad gan, maši timɣarin!

Awa, asin irgazzn lli kullu ma illan ɥ tgm̄mi, d ijeaɖ d nnq^wrt. Asin ukris, ar ttazzaln, ran ad ffayn. Tftu Briqa s ddu lbab, tskkus gis. Tajj t ayllih iga yan uɖar ɥ barra, yan uɖar ɥ ug^wns. Tut s lbab, tbbi yas aɖar. Iɖr ukris s tgm̄mi, ur t sul yiwi. Inna yas: “Wak wak, a Briqa, ar yyi t tsqrt, walaynni ur a nn gim tgg^wiz.”

Iftu wa lli, yawi d yan uram, ig as d lqrš, ig d gis sin irgazzn, ur tn sugg^want nnti. Ar yaqqa: “Awa, Briqa, hak ɣaylli am d yuzn babam.” Tnkr tamz t id iggi, ašku tssn izd babas ur as d yuzn walu. Tasi d immskrn, ar tkkat, ar tkkat, ayllih tngi tfrawt s idammn, tssak^wi tn inn mn iggi. Inna yas: “Wak, wak, wak, wak, a Briqa, ar yyi t tsqrt, walaynni ur a nn gim tgg^wiz!”

Yašk d ibbatsnt. Yašk nn dars, isiggl tt. Iff as tt babas. Tnna yas nnit: “Wak, wak, a baba, tffit yyi i leafiyt, ur d argaz!” Inna yas: “Uhu, a illi, zzman a mu km ffiḥ!” Zaydn, awin tislit; ifrřš kullu lbit, tili gis tsraft. Iqqd as, tili gis leafiyt.

Tkšm dars ultmas n urgaz nns, tnna yas: “Ihi, a lahl n dadda ḥnna, mra ka ur tfulkit! Ira ak km iḥrg dadda ḥnna.” Tkks Briqa ijeaɖ lli tlsa, tff tn i ultmas n urgaz nns. Tnna yas: “Hak, ls tn, tggawrt ɥ tymmirt ar kiḥ d urriḥ.” Tftu. Inkr urgaz nns, izbu d ultmas, inna izd Briqa.

Briqa took the couscous and threw it in her clothes. But Zrifa ate it until she fell down. Briqa acted as if she had also fallen. She knew that these (“aunts”) were men and not women!

Well, these men collected everything in the house, clothes, jewels, (etc.). They carried a bag with a knot, (after seizing what they wanted,) they wanted to run away. Briqa went to sit behind the door. She waited until (the thief) had one foot outside and one foot inside (the door). Then she slammed the door and cut off his foot. The bag fell back into the house, he no longer carried it. He said to her: “Alas, oh Briqa, you played a dirty trick on me, but surely you will regret this (lit.: (the benefit of this action) will not come down on you) !”

That man came back with a camel that carried sidebags, with two men (hidden) inside them, (the girls) could not see them from above. (The thief) shouted: “Oh Briqa, look what your father has sent to you.” She pulled (the bag) up (to the roof terrace), because she knew that her father could not have sent her anything. She took her *immskrn*¹ and stabbed (this bag) with it, so that the gutters were full of blood, then she threw that bag down from the roof. The (thief saw what she had done) and said to her: “Alas, oh Briqa, you played a dirty trick on me, but surely you will regret this!”

Their father came back (from pilgrimage). (The thief) came and asked for Briqa’s hand in marriage. Her father gave her (in marriage) to the (thief). (When she heard about this) she said to him: “Alas, oh father, you gave me in marriage to hellfire, not to a man!” He said to her: “No, my daughter, I gave you in marriage!” They brought the bride in: (the thief) had one room completely furnished in which an (underground) silo had been made. He lit a fire for her in (the silo).

The sister (of the bridegroom) came into (Briqa’s room) and said to her: “Alas, oh beloved of my beloved brother, if you only were not so beautiful! My brother wants to burn you.” Briqa took off the clothes that she wore and gave them to the sister (of her husband). She said to her: “Take these, put them on, go sit in the corner until I come back.” She went. Her husband came to take his sister (to the burning silo), thinking it was Briqa.

1 *Immskrn* “an instrument with metal pins, by means of which women card wool.”

Tlhu yas: “Wak, wak, a dadda ḥnna, nkki aya!” Iluḥ tt inn, tḥrg.

Tftu Briqa s tagant. Iḥ yuru wuṣṣn, tbbi yas abuḍ, tasi yan, tg t ḥ wawlk. Iḥ turu tqilit, tskr as ḡikann. Wa nna tufa, tbbi yas abuḍ, tg t ḥ wawlk, aylliḥ temmr awlk s lhaybuṣ ann.

Aylliḥ nn tffay ḥ yan uduwwar, iffuḡ d srs yan urgaz, inna yas: “I Rbbi, a ḥnna, ma tgit?” Inna yas: “Iḥ ur tahlṭ, ak km awiḥ.” Tnna yas: “Ur tẓdarṭ i ṣṣruṭ inu.” Inna yas: “Ma t igan?” Tnna yas: “A yyi d tawit izimmr i d yid.” Inna yas: “Zḍarḥ as.” Lliḥ tt id yiwi, ar as yakka izimmr kullu yid. Iskr as tasxxart. Ar ttasi izimmr lli, ar t takka i lhaybuṣ lli. Tg tn ḥ yat lbit waḥdutn aylliḥ mqqurn.

Ar yan wass yašk id urgaz lli tt adlli yiwin, tluwr as. Iga aettar, ar izznza takwwut. Tnna yas tsxxart: “Zznz yyi kra n takwwut, i Rbbi.” Lliḥ as iebb, tnna yas: “Ur gis ma nttgga Briqa izd nkki.” Inna yas: “Maḥ tlla lallam Briqa?” Tnna yas: “Tlla ḡi!” Inna yas: “Rzm yyi ad dars kkḥ!”

Tili Briqa waḥdat ḥ yat lbit, ikšm nn srs, inna yas: “Imma ḡassa, a Briqa!” Tnna yas: “Skr yyi ad sawlḥ yan wawal, wiss sin: ‘Ad aḥ istr Rbbi’.” Tnna nnit: “A tuššnt! A tiqlit! A talḡmatt! A tiḡrdmt!” Ak^win d lhaybuṣ lli, skrn gis ibrzzay. Tḍr yat tmqqit n idammn. Tluḥ tn inn ḥ taddart. Inkr d tufaf.

Ar yan wass, ar ttaru Briqa, tra imikk n tufaf. Tftu, tawi yas t id ḥ taddart lli. Tšš tt ukan, tmmt.

(The sister) said to him: “Oh dear brother, it’s me!” (However he did not listen and) threw her into the fire (where) she burnt (completely).

Briqa went to the forest. When the jackal gave birth, she cut the umbilical cord, she (was allowed) to take one (young animal) for herself, which she put in a bag. When a lizard gave birth, she did the same. (Every animal) that she found (giving birth), she (helped by) cutting off the umbilical cord and (each time she was allowed to) put a (young animal) in her bag, until this bag was filled with young animals.

When she had come to a village, a man came out (of his house) and said to her: “Please (tell me), oh dear, who are you?” He added: “If you are not married, let me marry you.” She said to him: “My conditions will be too heavy for you.” He said to her: “What conditions are they?” She said to him: “That you bring me a ram (sheep) every evening.” He said to her: “I can (meet your conditions).” When he had married her, he brought her a ram every evening. He gave her a servant girl. She had to take that ram and feed it to (Briqa’s) wild animals. She kept them in a separate room, until they were fully grown.

One day the (thief) who had married her previously and from whom she had fled, came by. He was a merchant selling *takwwut*¹. (Briqa’s) servant girl said to him: “Sell me some *takwwut*, please.” When he measured a quantity for her, she said to him: “This will not be enough for Briqa and myself.” He said to her: “Where is your mistress Briqa?” She said to him: “She is here!” He said to (the servant girl): “Open the door for me, so that I can visit her!”

Briqa was alone in a room, he came in and said to her: “How about (my revenge) today, oh Briqa!” She said to him: “Allow me to speak one word, the second being: ‘May God protect us’.” (He allowed her to speak one word.) She said: “Oh jackal! Oh lizard! Oh snake! Oh scorpion!” These animals (came out and) jumped on him and tore him into pieces. A drop of blood fell (on the earth). She threw it near a beehive. Chicory started to grow there.

One day Briqa was pregnant and wanted to eat some chicory. (The servant girl) went and brought some of it for her from near the beehive. She ate it and died.

1 *Takwwut* “a dye used by women to blacken their hair.”